THE FOUR NOBLE TRUTHS — PRACTICE & REALIZATION

WALKING MAGGA NÃNA

— THE PATH TO LIBERATION

A STEP-BY-STEP MANUAL FOR SEEING VED'ANÁ ⟶ TANHÁ AND DEVELOPING THE NOBLE EIGHTFOLD PATH

BHIKKHU INDASOMA SIRIDANTAMAHÁPÁLAKA

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ

Buddhasāsanaṃ ciraṃ tiṭṭhatu

(May the Buddha's Teaching long endure)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

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Walking Magga Ñāṇa: The Path to Liberation

By Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

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With heartfelt gratitude, I offer my special thanks to **Puja Mahattra**. When my own laptop broke and I could not continue writing, she kindly lent me hers. Without her generosity, this book series would not have been possible.

Please also accept my apology for any formatting limitations in this volume. The borrowed laptop did not have a licensed copy of Microsoft Word, so I was unable to use certain features—such as an automatic Table of Contents and some editing tools. Thank you for your kind understanding.

With appreciation and mettā,
The author

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Preface

This book grew from a simple conviction: the Noble Eightfold Path is not only to be admired—it is to be developed until it does its work. *Walking Magga Ñāṇa—The Path to Liberation* is a practice manual that invites you to move from knowing the map to walking it with care, clarity, and kindness. It is rooted in the Early Buddhist Texts and taught through a living pedagogy that reads dependent origination in real time—especially at the live hinge where feeling (*vedanā*) tends to bend into craving (*taṇhā*). When that bend is seen and released, the wheel slows, cools, and finally stops.

Throughout these pages you will meet the frameworks that the Buddha gave us as working instruments: the Five Aggregates, the Six Sense Bases and Eighteen Elements, the Four Noble Truths, Dependent Origination, and the Four Foundations of Mindfulness. Rather than treating these as abstractions, the chapters turn them into habits of attention—door-by-door, moment-by-moment—so that the “knowing of the path” matures into “doing the path,” and then into the quiet confidence that it has been done.

The organizing principle is straightforward. First, we take the Buddha’s practical assignment seriously: suffering is to be understood, its origin abandoned, cessation realized, and the path developed (*bhāvetabba*). Then we train the path factors where they matter most—in contact and feeling—so that craving fails to launch. Because development is not guesswork, the manual uses the classical diagnostic ladders: the Three Trainings (*sīla–samādhi–paññā*), the Seven Purifications from *Rathavinīta/Visuddhimagga* (virtue, mind, view, overcoming doubt, knowing path/not-path, knowing the way, and knowledge & vision), and the insight sequence that ripens toward adaptation and breakthrough. You will see these strands woven together again and again:

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in “Magga-sacca *bhāvanā pariyantaṃ*” (developing the Truth of the Path to its completion), in the trainings of *sīla-visuddhi* and *citta-visuddhi*, in *diṭṭhi-visuddhi* (replacing “I/me/mine” with processes), in overcoming doubt by seeing conditionality, and in the careful discernment of what is path and what is a beautiful detour. Each unit ends with drills, logs, and clear passage-signs so that progress can be honest, gentle, and testable.

The method leans on the Mogok lineage’s present-flow orientation without sectarianism: stand at the door → contact → feeling; name the tone (pleasant, painful, or neutral) precisely; watch the first micro-lean; soften; do not obey it. In this way Right Effort, Right Mindfulness, and Right Concentration protect the hinge from *vedanā* to *taṇhā*, while Right View and Right Intention keep the field truthful and kind. When this is done patiently, the after-taste of practice is clean; disenchantment and ease grow together; the mind’s confidence becomes quiet and humane.

How to use this book. Read a chapter, then immediately install one small habit from it in your day. Keep a short end-of-day ledger with four lines: “Dukkha I understood → Cause I abandoned → Cessation I touched → Path factors I developed.” On the cushion, balance investigation and calm so that feeling can be known without turning into thirst. Off the cushion, rehearse the same move in ordinary flashpoints: an email ping, a criticism, a praise. If you teach, the trainer notes and checklists are meant to be lifted straight into your class and adapted to your community.

A word of care. Strong experiences can and do arise when mindfulness becomes continuous—light, energy, rapture, spacious equanimity. They are lawful; they can be helpful; and they become “not-path” when grasped. This manual will help you keep your footing: stay with frameworks, keep the three characteristics vivid, keep your ethics impeccable, and speak humbly

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about your practice. Please read alongside good spiritual friends and, where possible, under the guidance of a qualified teacher.

My gratitude goes to the living inheritance of the Buddha, Dhamma, and Saṅgha; to teachers and friends who kept the Dhamma simple and exact; to The Office of Siridantamahapalaka, the IMR Program, and the Hswagata Buddha Tooth Relics Preservation Museum for stewarding this work into the world; and to readers who will turn these pages into a calmer life. May your practice be steady, your heart kind, and your seeing true.

If this book helps you meet even one moment of feeling as information rather than an instruction, then the path has already moved in you. Walk gently. Keep the map close. Train until the path does its work.

Phnom Penh, 05 September 2025
Bhikkhu Indasoma Siridantamahāpālaka
(Ven. Sao Dhammasami)

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A Peaceful Request to Readers

Dear Dhamma friends,

With a heart of respect and mettā, I offer this work for the welfare of all. If anything here is inaccurate or misrepresents the Buddha's Teaching, the fault is mine alone. Please accept my apology for any shortcomings.

Out of compassion (anukampā), I warmly invite you to let me know of any errors so they may be corrected for the benefit of present and future readers.

Kindly contact me:

- **Phone (Thailand): +660827170249**
- **Phone (Myanmar): +959798884129**
- **Email: saodhammasami@gmail.com**
- **www.siridantamahapalaka.com**

May your feedback be received and applied with gratitude, humility, and peace.

With appreciation and mettā,
The author

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- **Fellow practitioners and readers**, who offered careful feedback, questions, and lived examples that kept this manual close to practice.
- **The lineage of teachers**, ancient and contemporary, who preserved the Dhamma with fidelity so that we may see clearly today.
- **All beings** whose presence, joys, and sorrows continually remind us why liberation matters.

Special thanks: *Mr. Soeurn Sovanna (Cambodia)*—for your kind encouragement and timely support. Your goodwill helped carry this work to completion. *Anumodanā.*

Any clarity herein belongs to my teachers; any errors are mine alone.
Sādhu, sādhu, sādhu

How to Use This Book

(Reading & Practice Tracks — Series Map — How This Volume Fits)

What this volume is for

Walking Magga Ñāṇa — The Path to Liberation is a working manual. It turns right view into right development (*bhāvanā*), training you to recognize the live hinge where feeling (*vedanā*) tends to bend into craving (*taṇhā*), and to keep that bend from launching. Read it to understand; practice it to change your habits of mind.

Two complementary tracks

1) Reading Track (concept → framework → field use)

- **Skim first, then study: Read the "At-a-Glance" box at the top of each chapter, then the canonical anchors, then the practice notes.**
- **Follow the overlays: Each chapter maps its topic across truths (sacca), rounds (vaṭṭa), and time (kāla) so you can see where to train.**
- **Use the crosslinks: "See also" pointers connect to earlier chapters and to the technical companion (below).**

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- **Mark insights, not opinions: Highlight conditional links you've actually observed (e.g., "pleasant feeling → subtle leaning → wanting").**

2) Practice Track (install habits; measure progress)

- **One habit per chapter: Each chapter ends with a drill (what to do), a cue (when to do it), and a check (how to know it worked).**

- **Daily 4-line ledger (even 60 seconds is fine):**

  1. ***Dukkha I understood* →**

  2. ***Cause I abandoned* →**

  3. ***Cessation I touched* →**

  4. ***Path factors I developed***

- **Field reps over theory: Prefer 10 short, honest reps in daily life over 1 long speculative session.**

- **Teacher/peer loop: Share drill results weekly; keep the language exact and simple.**

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Series map — how this volume fits

This book sits inside a coordinated series that walks the Four Noble Truths end-to-end, with a technical side-manual for mechanics.

- **Already Published: *Seeing Dukkhasacca Ñāṇa — Penetrating the Truth of Suffering***
  Focus: naming suffering precisely; building diagnostic honesty.

- **Already Published: *Breaking Samudaya Ñāṇa — Cutting Craving's Root***
  Focus: craving taxonomies; the hinge from *vedanā* → *taṇhā*; real-time antidotes.

- **Already Publishing: *Realizing Nirodha Ñāṇa — The Cessation of Suffering***
  Focus: cooling, disenchantment, and signs of cessation without reification.

- **Current Volume: *Walking Magga Ñāṇa — The Path to Liberation***
  Focus: developing the Path to completion; Seven Purifications and the Insight sequence in practice.

- **Main Content (technical companion): *Breaking the Wheel — A Practical Handbook on Dependent Origination***
  Use side-by-side with any chapter that touches the 12 links. It gives the mechanics of links (inputs, outputs, conditions, failure points) so you can debug your experience precisely.

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How to read across the series:

Start where your bottleneck is. If your pain points are vague, begin with *Seeing Dukkhasacca*. If craving repeatedly hijacks you, pair this volume with *Breaking Samudaya*. If cooling signs are arising, read *Realizing Nirodha* in parallel to keep your footing. Throughout, keep *Breaking the Wheel* open for link-by-link mechanics.

Working side-by-side with the technical companion

When a chapter references a link (e.g., Contact → Feeling):

1. **Read this volume's practice brief (what to do at that link).**
2. **Open *Breaking the Wheel* to the same link: check inputs, conditional supports, typical failure modes, counter-moves.**
3. **Return here and run the drill immediately (one real-life rep).**
4. **Log the result in your ledger; adjust one variable next rep (attention placement, timing, or effort).**

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Chapter anatomy (what to expect every time)

- **At-a-Glance: aim, key link(s), where it sits in sacca–vaṭṭa–kāla.**
- **Canonical anchors: sutta citations you can verify.**
- **Framework overlay: how the topic maps to aggregates, sense bases, elements, or fetters.**
- **Practice brief: field instructions in plain language.**
- **Drill + cue + check: one concrete behavior to install.**
- **Trainer notes: common misreads, safeguards, and pacing.**
- **Crosslinks: pointers into other chapters and *Breaking the Wheel*.**
- **Review: three questions to test understanding without speculation.**

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Choose your path (suggested routes)

A. Quick-Start (10 days)

- **Day 1–2: Ch. 108 (Roadmap), 109–110 (Delimitation & Conditions) → install the ledger.**
- **Day 3–5: Ch. 111–113 (Comprehension → Dissolution) → micro-reps in daily triggers.**
- **Day 6–7: Ch. 119–121 (Equanimity → Lineage) → protect balance; avoid chasing rapture.**
- **Day 8–10: Ch. 122–124 (Path/Fruit/Review) → integrate; schedule weekly peer review.**

B. Foundation Track (6 weeks)

- **Week 1–2: Ch. 108–114 (map through fear) + *Breaking the Wheel* on Phassa→Vedanā.**
- **Week 3–4: Ch. 115–121 (danger → conformity) + *Wheel* on Vedanā→Taṇhā.**
- **Week 5: Ch. 122–127 (Path, Fruit, Purifications wrap).**
- **Week 6: Ch. 139–145 (Stream-entry arc) — emphasize ethics, humility, and teacher check-ins.**

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C. Complete Path Track (12 weeks)

- **Walk Ch. 108–163 in order, pairing any link-chapter with its page in *Breaking the Wheel*.**
- **Weekly lab: pick one everyday context (email, commute, family), run 20 micro-reps, present findings.**

D. Teacher/Trainer Track

- **Read chapter anatomy like a lesson plan.**
- **Use the drill–cue–check triad as homework.**
- **Maintain a rubric: observable behavior shift; fewer link misfires; cleaner recovery when they happen.**

Pacing, safeguards, & style

- **Small, repeatable, kind: Change sticks when reps are light and frequent.**
- **Stay with what is lawful: See conditions; avoid metaphysics.**

- **Don’t chase experiences: Joy, light, or spaciousness are lawful side-effects, not goals.**
- **Ethics first: Keep precepts clean; it stabilizes everything else.**
- **Language hygiene: Describe *process* (“pleasant → leaning → wanting”) rather than *self*.**
- **Peer and teacher: Report weekly in simple, checkable terms.**

What to bring to every session

- **One intention: e.g., “Protect the *vedanā→taṇhā* hinge today.”**
- **One drill: e.g., “Name tone, relax the lean, return to the task.”**
- **One measurement: “How many hijacks prevented?”**
- **One kindness: “End with gratitude; release the outcome.”**

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If you’re new, start here

1. Read Ch. 108 (Roadmap).

2. Install the daily 4-line ledger.

3. Practice the hinge at three ordinary triggers today (a ping, praise, criticism).

4. Tonight, write one sentence per ledger line. Tomorrow, repeat.

This is a book to walk. Keep the map close. Keep the drills small. Keep your heart kind.

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Breaking Samudaya Ñāṇa: Cutting Craving's Root

SERIES INTRODUCTION

This text is part of the Four Noble Truths Insight Series (Ariyasacca Ñāṇa), designed to guide practitioners through direct experiential understanding of the Buddha's core teachings. The series consists of:

Foundation Book:
• Breaking The Wheel: A Practical Handbook on Dependent Origination(Published)

Main Series:
1. SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering (Published)
2. Breaking Samudaya Ñāṇa: Cutting Craving's Root (Published)
3. **Realizing Nirodha Ñāṇa: The Cessation of Suffering (Published)**
4. Walking Magga Ñāṇa: The Path to Liberation (Current Volume)

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This volume builds upon the foundational understanding of Dependent Origination (paṭicca-samuppāda) established in "Breaking The Wheel." While the foundation book explains how suffering arises through conditional links, this current work focuses on developing direct insight into the nature of suffering itself.

RECOMMENDED APPROACH

Readers are strongly encouraged to:
1. Study and practice with the foundation book "Breaking The Wheel" before proceeding with this volume
2. Work through the series in sequence, as each book builds upon insights developed in previous volumes
3. Maintain regular meditation practice while studying these texts
4. Seek guidance from qualified teachers when necessary

May this series of texts serve as a practical guide for developing the successive insights that lead to complete liberation.

With metta,

Bhikkhu Indasoma Siridantamahapalaka

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Dedication

This work is humbly dedicated to the **Triple Gem**—the **Buddha**, the **Dhamma**, and the **Saṅgha**. May any merit arising from this effort support all beings on the path to liberation.

Idaṃ me puññaṃ nibbānassa paccayo hotu.
Sabbe sattā sukhitā hontu.

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Chapter 108 — Magga-sacca bhāvanā pariyantaṃ

(— “the development of the Truth of the Path to its culmination”)

Pāli sentence & reference

- **Phrase:** *Magga-sacca bhāvanā pariyantaṃ*
- **Sense:** “Develop the Truth of the Path until it is fully accomplished.”
- **EBT anchors:** SN 56.11 *Dhammacakkappavattana* (duties toward the four truths); SN 45 (Magga-saṃyutta); MN 117 *Mahācattārīsaka* (eight factors with right view).

Meaning (EN + Burmese)

- **English:** The Fourth Noble Truth is not merely to be known; it is a duty to **be developed** (*bhāvetabba*), i.e., train the Noble Eightfold Path to completion.

Classical summary of the “four duties”: dukkha—to be understood; samudaya—to be abandoned; nirodha—to be realized; **magga—to be developed**.

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Content Overview

Goal of this chapter: move from *knowing* the path to *doing* it methodically—until signs of completion (*katañāṇa*) are evident. We pair the Eightfold Path with (1) the three trainings (sīla–samādhi–paññā), (2) Mogok present-flow DO practice (especially the **vedanā → taṇhā** hinge), and (3) the **three knowledges** (saccañāṇa, kiccañāṇa, katañāṇa) as a practical engine.

Key Concepts

1) Noble Eightfold Path as a duty to be developed

- The four truths each assign a task; for Magga-sacca the task is **development (bhāvanā)**—training the eight factors until they function spontaneously.

- Training is verified through the **three knowledges** (see-do-done):
  Saccañāṇa (know the path), **Kiccañāṇa** (develop it), **Katañāṇa** (confirm it's developed).

2) Three Trainings & Seven Purifications

- The Path unfolds across **sīla, samādhi, paññā** and the **seven purifications** (Visuddhimagga I.1). Use them as checkpoints of progress.

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3) Magga within Mogok present-flow DO

- In live experience, stand at **door → phassa → vedanā**, guarding the **C2 hinge (vedanā → taṇhā)**; cultivate path factors right at that pivot.

- The Four Truths overlay the DO quadrants; **magga** is the practical way that connects mindfulness to liberating wisdom in each moment.

Framework Analysis (applying six EBT lenses)

A. Five Aggregates (pañcakkhandhā)

- **How magga operates:**
    - *Sammādiṭṭhi* reframes **saññā/saṅkhāra** with anicca–dukkha–anattā.
    - *Sammāsati–samādhi* stabilize **vedanā/citta** so craving doesn't recruit.
    - *Sammāvāyāma* cuts unwholesome **saṅkhāra**, nurtures wholesome.
- **Three marks:** aggregates are trained to be seen as conditioned, loosening identification—an explicit diagnostic used in the manual.

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B. Twelve Sense Bases (saḷāyatanāni)

- Read any moment by **door–object–consciousness–contact–feeling**; at each door, tag the four truths: “eye is dukkha; prior craving is origin; their non-occurrence is cessation; the understanding-way is the path.”

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- Training makes **eye-, ear-… mind-dhātu** function as **impersonal elements**; path factors are applied **element-by-element**: steady mindfulness at the element, balance energy/calm, and see conditionality until non-appropriation occurs (aligns with Visuddhimagga nāma-rūpa method).

D. Four Noble Truths (cattāri ariyasaccāni)

- **Operationalization:**

    1. *Saccañāṇa* — see what truth is present now;

    2. *Kiccañāṇa* — do the right task (understand/abandon/realize/**develop**);

    3. *Katañāṇa* — check completion.

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E. Dependent Origination (paṭiccasamuppāda)

- The training **protects the hinge**: *vedanā → taṇhā*. Develop mindfulness–effort–concentration to witness feeling without leaning, thus **breaking the chain**.

- At scale, magga counters the two roots—**avijjā** (not knowing truths) & **taṇhā** (mis-relating to feeling).

F. Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

- **Kāya:** posture/breath steady the base;

- **Vedanā:** name the tone precisely;

- **Citta:** see the mind as just a citta now (ekacittakkhaṇa);

- **Dhammā:** audit hindrances, aggregates, **and tag the Four Truths at session end**—including which path factors you actually used.

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Practical Application (Mogok-style vipassanā)

A. Session structure (30–45 min)

1. **Prepare the base (3–5 min):** posture, breath, intention: *“Develop the Path here.”*

2. **Anchor & name (10–15 min):** breath + **vedanā labelling** (“pleasant / painful / neutral”).

3. **Guard the hinge (10–15 min):** at any surge toward **leaning** (*taṇhā*), pause → soften → return to breath.

4. **Close with Four Truths tags (2–3 min):** What was dukkha? What fed it? Where did release open? **Which factors did you develop?**

B. “Eight Factors in real time”

- **View/Intention:** keep *anattā, anicca, dukkha* in frame; release harmful aims.
- **Speech/Action/Livelihood (on-cushion proxies):** restrain unwholesome inner talk and impulses that would spill outward.
- **Effort/Mindfulness/Concentration:** moment-to-moment balancing; **bojjhaṅga** triads as levers (investigation/energy/joy to brighten; tranquility/concentration/equanimity to settle).

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C. Three-Knowledges “engine” for Magga

- **Saccañāṇa:** *Know* the relevant factor(s) present now.
- **Kiccañāṇa:** *Do* the right strengthening (e.g., right effort + mindfulness at the hot door).
- **Katañāṇa:** *Check* completion signs: more moments where **feeling does not tip into craving**, quicker recovery, confidence the tasks were performed.

D. Daily integration (off-cushion)

- Micro-drills at doors: **note the tone → watch the lean → relax the grip.**
- End-of-day log: four-truths tagging + which path factors were trained in real situations (email, traffic, hunger).

Detailed Explanation (why this completes “to its culmination”)

1. The **four duties** are fulfilled **at path-knowledge**; hence Magga’s duty is *development* up to the breakthrough. Use the duties as your daily checklist.

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2. In the **Mogok overlay**, magga is not abstract—it's the **medicine** applied at the door to keep feeling from breeding craving, thereby reversing the wheel at the living joint.

3. The **seven purifications** serve as **diagnostic milestones** ensuring balanced growth across sīla–samādhi–paññā.

Exercises

1. **C2 Pivot Drill (5×/day):**
    - Catch **contact** → **feeling**; name the tone; watch for the first micro-lean; soften; **no picking sides**. Note "pleasant/leaning—released."

2. **Bojjhaṅga Balancer (during sits):**
    - If dull → raise **investigation/energy/joy**; if restless → add **tranquility/samādhi/equanimity**; always center **mindfulness**.

3. **Four-Truths Tag at Close (2 min):**
    - Write four lines: Dukkha I saw → Cause I abandoned → Quiet I touched → **Path factors I developed**.

4. **Seven-Purifications Self-audit (weekly):**
    - Which purification is active? What obstruction remains? What factor will you strengthen next?

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References

- **EBT:** SN 56.11; SN 45 (Magga-saṃyutta); MN 117; MN 10; DN 22.
- **Internal & commentarial anchors used in this chapter:**
    - *Four duties & practice engine; Truths overlay with DO; present-flow hinge at vedanā → taṇhā.*
    - *Three Knowledges (see–do–done) applied to magga.*
    - *Seven Purifications (Visuddhimagga) as diagnostics on the path.*
    - *Sense-door mapping & Four Truths tagging within satipaṭṭhāna.*
    - *Addressing the two roots—avijjā and taṇhā—by training the path at the hinge.*

Quick Teaching Card (one-minute recap)

- **Job:** *Magga = develop.*
- **Where:** at **door** → **contact** → **feeling**, before **taṇhā**.
- **How:** balance **bojjhaṅga**, strengthen **right effort–mindfulness–samādhi**.
- **Check:** more moments where feeling **doesn't tip** into craving; clearer aggregates/bases seen as processes; stable daily Four-Truths tagging.

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Chapter 109 — Sīla-visuddhi bhāvanā pariyantaṃ

“Development of the Purification of Virtue to its culmination.”

Pāli & Meaning

- **Roman:** *Sīla-visuddhi bhāvanā pariyantaṃ*

- **English:** “Cultivating the purification of virtue to its completion.”

Doctrinal anchors. The Seven Purifications (*satta visuddhiyo*) framework comes from MN 24 (*Rathavinīta Sutta*) and is systematized in the *Visuddhimagga*; *sīla-visuddhi* is the first gate that supports samādhi and insight. (See your handbook cross-linking MN 24 and *Visuddhimagga* for teaching use.)

Why Sīla first? (Classical snapshot)

- **Sense-door guarding.** The *Visuddhimagga* explains *indriya-saṃvara* with the “city-gates” simile: when the gates are secured, robbers (defilements) cannot plunder what’s inside—so too, guarding the eye/ear…mind doors protects the mind stream.

- **Livelihood purification.** It details “wrong livelihood tells”—scheming, talking-up, hinting, belittling, and “pursuing gain with gain”—and defines *right livelihood purification* as abstaining from all such means.

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- **Using requisites wisely.** Robes, alms-food, lodgings, and medicine are to be used exactly for their proper purpose (*paṭisaṅkhā yoniso* reflection).

- **Momentum chain.** Sīla → non-remorse → gladness → happiness → tranquillity → bliss → concentration → right knowledge & vision → dispassion → fading → deliverance → knowledge & vision of deliverance → complete extinction through non-clinging.

Framework Analysis (EBT lenses)

1) Five Aggregates (*pañca khandhā*)

- **Rūpa:** Virtuous restraint regulates bodily acts (no killing/stealing/sexual misconduct) and wise use of requisites—keeping body-based conduct blameless.

- **Vedanā / Saññā / Saṅkhārā / Viññāṇa:** Guarding sense-doors prevents grasping after "signs & particulars," reducing unwholesome formations and wrong intentions at the point of contact. This weakens the chain from feeling to craving to clinging.
  Three marks. Sīla clarifies perception so the aggregates are seen as changing, unsatisfactory, ownerless; remorse quiets, making these insights workable in daily life (feeds the momentum chain above).

2) Twelve Sense Bases (*dvādasāyatanāni*)

- **Indriya-saṃvara** is explicit *āyatana* practice: at the six doors, don't grab the "sign" that triggers defilement; "shut the gates."

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3) Eighteen Elements (*aṭṭhārasa dhātuyo*)

- Restraint regulates the six consciousness-elements by preventing unwholesome proliferation at adverting/impulsion; the *Visuddhimagga* makes this link to the cognitive series explicit.

4) Four Noble Truths

- **Dukkha & its origin:** Unrestrained doors breed taṇhā/upādāna; wrong livelihood multiplies stressors. *Sīla-visuddhi* damps the “origin” at the very inlet.

- **Cessation & path:** The non-remorse chain shows *how* ethical cleanliness conduces to samādhi and insight—i.e., the path realizes cessation.

5) Dependent Origination (*paṭiccasamuppāda*)

- Present-flow breakpoints (Mogok emphasis): **contact→feeling→craving**. Restraint + right speech/livelihood reduce “leaning” at contact and keep feelings from feeding taṇhā (*C2* connection), thus weakening clinging→becoming→birth. (Your handbook aligns Seven Purifications with present-flow drills.)

6) Four Foundations of Mindfulness

- **Body:** Precept-aligned comportment; wise use of requisites.

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- **Feeling:** Notice the “tilt” toward taṇhā; stabilize with restraint before speech/action.
- **Mind:** Track remorse vs. clarity as a real-time sīla barometer (non-remorse → joy).
- **Dhammas:** Observe hindrances arising from unguarded doors; review wrong livelihood “tells” (scheming, hinting, belittling, gain-with-gain).

Practice: Mogok-style, step-by-step

Daily frame (your outline, upgraded)

Morning (10–15 min).

1. Take refuge/precepts (5 or 8 on Uposatha).
2. *Intention audit:* “Today: no breach in body/speech; doors guarded.”
3. 3–5 min breath settling; visualize “gate panels” at the six doors. (This concretizes *indriya-saṃvara*—close the gate when heat rises.)

Through the day.

- **Door-labels drill (Mahāsi-compatible):** softly label “seeing…hearing…” then release the sign before leaning. This is restraint at impulsion.

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- **Speech filter:** if energy spikes, do 1 breath + recall the five tells (no scheming, no hinting, no belittling, no talking-up, no gain-with-gain).

- **Livelihood guard:** decline grey-zone gains; check that requisites are used "only for…" their purpose.

Evening (10–15 min).

- **Sīla review:** list any "leaks" (door where, what trigger, what fix).

- **Non-remorse cultivation:** make prompt amends where possible; note the affect shift into ease/joy → sleep with mindfulness (this literally powers the sīla→samādhi chain).

Cushion practice (15–30 min blocks)

- **Pre-sit remorse check → amends → clean intention → sit.** Track how swiftly the mind settles as your *sīla* strengthens; easier access is a valid marker.

"Completion" signs (workable diagnostics)

- Fewer door-grabs under stress; "gated" feeling at the sense-doors.

- Noticeable drop in remorse; joy and ease arise, making concentration easier; sits stabilize more quickly week-over-week.

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Exercises (put straight into the workbook)

1. **City-Gates Drill (7 days).**
   For each door, note one repeated trigger and the successful "gate close." Log: door → trigger → micro-move → result.

2. **Five-Tells Fast (speech hygiene).**
   During three "stress tests" (inbox/commute/family), aim for **zero**: no scheming, no hinting, no belittling, no talking-up, no gain-with-gain. One-line patch plan for any leak.

3. **Requisites Reflection Card.**
   Before meals/medicine/rest, briefly recite the "only for…" purposes. Paste the MI 10 phrasing in your card; review nightly.

4. **Uposatha Upgrade (weekly).**
   Keep the Eight Precepts on Uposatha; monitor the *non-remorse* → *gladness* shift the next morning.

5. **Door→Feeling Cut (Mogok present-flow).**
   In live moments, catch **contact→feeling** and deliberately **don't** lean; note the "decay" of the urge. (Directly weakens the taṇhā link.)

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Notes for teachers (tying to your course maps)

- Use the “Seven Purifications” map as a checkpoint ladder (MN 24 ⇄ Vism Part I). Your *Breaking the Wheel* CH33 outline already frames sīla diagnostics and coaching moves.

- Keep the “heedlessness” rationale for the fifth precept handy when learners ask why intoxicants matter for DO practice (they rip open the gates).

References (for this chapter)

- *Visuddhimagga*, Part I “Description of Virtue”:
  - Sense-door restraint & “city-gates” simile; cognitive-series link.
  - Wrong livelihood tells and definitions.
  - Wise reflection on requisites (MI 10 quotations).
  - Momentum chain from discipline to liberation.

- **Your “Breaking the Wheel” handbook** (teaching crosswalks): MN 24 alignment, sīla diagnostics, and practice prompts (door labels; pre-sit remorse check; passage signs).

Optional daily template (one page)

- **AM (10–15’):** Precepts → gate visualization → one intention line.
- **MIDDAY (3× 1’):** Door-label mini-drills; speech filter (no five-tells).
- **PM (10’):** Sīla review → amends → gratitude → short sit (watch the non-remorse → joy lift).

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Chapter 110 — Citta-visuddhi (Purification of Mind) — cultivation to completion

Pāli & translation

— “Development/cultivation of the Purification of Mind to its completion.”

Meaning (brief): In the classic “seven purifications,” *citta-visuddhi* is the mind made bright and workable by removing the five hindrances through steady samādhi (access or absorption). It is the launch-pad for insight (vipassanā) and the later purifications. (Seven purifications are explicitly organized in our handbook’s Part V outline.)

Content overview

Citta-visuddhi means a **hindrance-free, collected mind** that can stay with a chosen object without strain. In practice we balance energy and relaxation, meet feeling (vedanā) cleanly so craving doesn’t ignite, and let samādhi stabilize until the mind becomes clear, pliant, and bright. In the Mogok method we keep one eye on the **present-flow of Dependent Origination (DO)** so that concentration directly supports insight at the live hinge **vedanā → taṇhā**.

Key concepts (quick map)

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- **Five hindrances (nīvaraṇa):** sensual desire, ill-will, sloth-torpor, restlessness-worry, doubt — the “smoke” that obscures the sign (nimitta).

- **Access concentration (*upacāra samādhi*)** vs **absorption (*appanā/jhāna*)**: both can deliver citta-visuddhi; access is enough to begin strong insight.

- **Nimitta:** a stable mental sign when mindfulness and calm unify; don’t clutch — keep it gentle and balanced.

- **Seven purifications sequence:** sīla → **citta** → diṭṭhi → kaṅkhā-vitaraṇa → maggāmagga-ñāṇa-dassana → paṭipadā-ñāṇa-dassana → ñāṇa-dassana. (Our Part V lists “Seven Purifications — diagnostics and passage signs.”)

- **Mogok DO anchors:** two roots (avijjā & taṇhā), three short connections (C1 saṅkhārā→viññāṇa; **C2 vedanā→taṇhā**; C3 bhava→jāti), four periods. Use samādhi to hold Section 2 steady and cut at C2.

Framework analysis (how citta-visuddhi sits inside the Early Buddhist maps)

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Five Aggregates (pañcakkhandhā)

- **Rūpa:** read body as elements (pressure/temperature/motion) so pain doesn't turn into "my pain."
- **Vedanā:** meet the tone (pleasant/unpleasant/neutral) as **information**, not an **instruction** — this de-fuels craving.
- **Saññā:** soften quick labels; re-name kindly ("pressure," "warmth").
- **Saṅkhārā:** hindrances are formations; samādhi quiets them.
- **Viññāṇa:** steadier, cleaner knowing at the door.
  For aggregate definitions, similes, and the three marks see our aggregates chapter material.

Twelve Sense Bases & Eighteen Elements

Purified mind = **cleaner contacts** at the six doors; perception misfires less; "contact → feeling" becomes vivid and workable. (Sense-door mapping is integrated in our DO wheel orientation and present-flow chapters.)

Four Noble Truths

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- **Dukkha:** agitation from hindrances is suffering in the mind.
- **Samudaya:** the **C2 bridge (vedanā→taṇhā)** is where heat starts.
- **Nirodha:** when feeling is met cleanly, craving doesn't recruit; coolness appears.
- **Magga:** right concentration (sammā-samādhi) supports right mindfulness and right view.

Dependent Origination (Paṭiccasamuppāda)

Citta-visuddhi stabilizes **Present Effect (3–7)** so you can clearly see feeling and **decline C2 (vedanā→taṇhā)**; that prevents Present Cause (8–10) from thickening, so the **Future Effect** thins. Keep the **two roots** (avijjā & taṇhā) in view and work the three connectors (C1/C2/C3) skillfully.

Four Foundations of Mindfulness

- **Kāyānupassanā:** breath/body as anchor; element language for pain.
- **Vedanānupassanā:** label "pleasant/unpleasant/neutral" early.
- **Cittānupassanā:** note "lust present/absent," "anger present/absent," "collected/dispersed."
- **Dhammānupassanā:** watch hindrances as dhammas; apply antidotes.
  (Our handbook's practice nexus emphasizes **Vedanānupassanā & Cittānupassanā** to cut at the live edge.)

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Practice: a precise, Mogok-style session (45–60 minutes)

0) Setup (2–3 min)

Posture comfortable but alert; soften the face; set the intention: “Purify mind; meet feeling before craving.”

1) Initial settling (5 min)

Three gentle deep breaths → full-body scan → choose your **home object** (nostril breath or abdomen).

2) Core cultivation (30–40 min)

- **Stage A — Hindrances audit (brief, as needed):**
    - Sensual desire → brighten perception of *dukkha* in grasping; switch to breath pleasure that needs no grasping.
    - Ill-will → metta phrase; widen space around the felt knot.
    - Sloth/torpor → sit taller; open eyes; 3 cleansing breaths.
    - Restlessness/worry → lengthen exhale; note “planning, planning,” return.
    - Doubt → recall the map (object–feeling–craving); continue quietly.

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- **Stage B — Unification:** keep attention **gentle but continuous**. If a **nimitta** shows, **don't grab**; let it settle while staying relaxed.

- **Stage C — Access or absorption:** allow stillness to collect; if rapture is strong, temper with calm; if dull, nudge energy.

3) Insight weave (5–10 min)
Without losing the base, **name feeling** at contact (pleasant/unpleasant/neutral) and watch whether **C2** tries to fire. Note "wanting/not-wanting/spacing-out," relax the chest/face, and **don't obey** the lean. (This is the DO live hinge; see wheel guidance.)

4) Close (2–3 min)
Soften the effort, feel the whole body breathing, notice the after-taste (clean/cool). Dedicate merit.

Daily integration (on and off cushion)

- **Morning (main sit):** as above.

- **Mid-day micro-pauses (3×/day, 2–3 min):** one minute breath; 30 seconds "feeling check"; decide one clean next step.

- **Walking between tasks (5–10 min):** feet as anchor; label feelings on contact: "pleasant… not a command."

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- **Evening sit (short):** light samādhi + brief insight weave; review where you caught **C2**.
  (Our handbook anchors these habits: present-flow drills and C2 cuts.)

Progressive signs (diagnostics)

- Hindrances arise less often, pass more quickly.
- Attention stays put with less force; **nimitta** steadier (if present).
- Emotional tone is even; **pleasant** is enjoyed without grasping; **unpleasant** is workable.
- After-taste of practice and activities feels **clean/light** rather than sticky.
  ("Seven Purifications — diagnostics & passage signs" noted in Part V outline.)

Exercises (trainer's kit)

1. **Seven-day citta-visuddhi ramp**

- D1: Memorize the five hindrances + your antidote of choice for each.
- D2: Install a **door policy** for your no.1 distraction (time-box the app/feed).
- D3: 30-min sit; in the last 5 min label feeling at each contact.

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- D4: Two **micro-pauses** at work (breath + feeling + choose).

- D5: 10-min mindful walk; keep attention in the soles.

- D6: Teach a friend the **C2** hinge in 90 seconds.

- D7: Journal one paragraph: “Where did I meet feeling as information, not instruction?”

2. **Cittānupassanā cards** *(use during the day)*
   “Collected ↔ Scattered” • “Kind ↔ Irritated” • “Bright ↔ Dull” — pick the current card, add one small balancing step.

3. **Mogok wheel drill (2 min)**
   Point to **Section 2** (Present Effect) and say aloud: “I will meet feeling before craving” — then do one breath with awareness at the door. (Wheel structure and connections summarized in our DO diagrams.)

References (EBT anchors + internal sources)

- **EBT anchors (for study):** MN 24 *Rathavinīta* (seven purifications); SN 46 (bojjhaṅga vs hindrances); AN 5 on hindrances.

- **Internal sources used here:**

- *Full Data about DO with cycles diagrams* — Mogok Wheel: two roots, four periods, three connections; pedagogy for cutting at **vedanā→taṇhā** (C2).

- *The Five Aggregates (Pañcakkhandha) in Buddhist Philosophy* — clear aggregate definitions, similes, and three marks for practice language.

- *Breaking the Wheel — A Practical Handbook on Dependent Origination* — Part V outline lists “Seven Purifications (satta visuddhiyo)” and emphasizes **Vedanānupassanā & Cittānupassanā** for cutting at the live edge.

Quick coach’s note

Everything here is **trainable**. Citta-visuddhi isn’t a trophy; it’s the day you discover that **feeling can be known without obeying it** — and the mind, cooled and clarified, becomes the perfect lab for insight. Keep the effort gentle, the map close, and meet **C2** with a smile.

Chapter 111 — Diṭṭhi-visuddhi (Purification of View): cultivation to completion

Pāli & scope

Diṭṭhi-visuddhi bhāvanā pariyanti — “(The) development of Purification of View to its culmination.”
Classically the **third** of the *Seven Purifications (satta visuddhiyo)* in Visuddhimagga I.1, following sīla- and citta-visuddhi, and preceding kaṅkhā-vitaraṇa-visuddhi. In our pedagogy, Purification of View = **clear separation of nāma-rūpa** and the **fall of sakkāya-diṭṭhi (personality-view)**, laying the foundation for Right View (sammā-diṭṭhi) and the whole Eightfold Path.

Content overview

Purification of View establishes a **non-person** reading of experience: *just aggregates, bases, elements, and conditionality*. In the Burmese insight lineages, teachers make this stage **diagnostic**: when a yogi reports “just eye & form & seeing,” not “I see,” Diṭṭhi-visuddhi is functioning and sakkāya-diṭṭhi is weakening.

Key concepts (textual anchors)

- **Seven Purifications** (Visuddhimagga I.1), with Diṭṭhi-visuddhi as #3.

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- **Function:** “uproots self-view (sakkāya-diṭṭhi)” by understanding **nāma-rūpa**.

- **EBT backbone:** analyze the **five aggregates** (SN 22.59; SN 22.95 images) as impermanent, unsatisfactory, not-self; practice avoids both eternalism and nihilism.

- **Mogok integration:** the Seven Purifications are used as **counter-measures** on the DO wheel; Diṭṭhi-visuddhi **targets avijjā** directly by correcting mis-knowing of the aggregates.

Framework analysis (how Purification of View plays out)

1) Five Aggregates (pañca-khandhā)

Read experience as **rūpa, vedanā, saññā, saṅkhārā, viññāṇa** — *none* are “I/me/mine.” Seeing their **anicca-dukkha-anattā** dissolves self-view and papañca.
Practice cue: when pain arises: “feeling felt,” not “**my** pain.”

2) Twelve Sense Bases (saḷāyatanāni)

Diṭṭhi-visuddhi re-phrases perception as **base–object–contact–feeling** events; the mind stops inserting a “someone” between eye and form. This is the *Chachakka logic* used in Burmese training. *Passage sign:* “just eye & form & seeing.”

3) Eighteen Elements (aṭṭhārasa dhātuyo)

Eye, visible form, eye-consciousness … (6×3): mapping events as **elements** strips away person-language and makes conditionality vivid; view purifies by re-indexing experience to **process**.

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4) Four Noble Truths

Wrong view blinds Truth #1–#2; Diṭṭhi-visuddhi establishes **Right View** so that #3 (cessation) becomes conceivable and #4 (path) practicable. (Teachers often pair this chapter with SN 56.11 in class.)

5) Dependent Origination (paṭicca-samuppāda)

Mogok method treats Diṭṭhi-visuddhi as **directly countering avijjā**: seeing nāma-rūpa as conditioned processes prevents reifying "doer/owner"; later purifications cut at **vedanā→taṇhā**.

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā:** body = elements; posture = processes, not person.
- **Vedanānupassanā:** feel tones as conditioned; **pivot** where craving starts/stops.
- **Cittānupassanā:** know mind as mind; moods seen as arisen/ceasing.
- **Dhammānupassanā:** five aggregates, six bases, hindrances seen as categories — not a self.

Practical cultivation (step-by-step; 45–60 min sitting)

Preparation (3–5 min)

Set the frame: "This sit is to see nāma-rūpa and drop person-language." Stabilize with breath until attention is continuous (upacāra samādhi).

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Phase A — Body as process (10–15 min)

- Sweep through **four elements** in the body (hard/soft, motion, warmth, cohesion).
- Label in plain process terms: “pressure… warmth… vibration,” never “my knee.”
- Let perceptions *de-anthropomorphize*: *impersonal mechanics*.
  (Rationale: shifts rūpa from “mine” to **dhātu**, priming not-self.)

Phase B — Contact→feeling→urge (10–15 min)

- Choose one door (e.g., sound). Note **contact**, then **feeling tone** instantly.
- Watch the **fork**: pleasant → *wanting?* unpleasant → *pushing?* If urge appears, know it as **saṅkhāra** (not “I decide”).
- Soft note stream (Mahāsi style): “hearing—pleasant—wanting / hearing—neutral—vanishing.”
  (Goal: rehearse the **vedanā→taṇhā** chokepoint in real time.)

Phase C — Seeing nāma-rūpa together (10–15 min)

- Pair a bodily marker (rūpa) with the concomitant **knowing** (nāma).

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- Alternate attention: “tightness (rūpa) / knowing-tightness (nāma).”

- Let *sakkāya-diṭṭhi* crumble as the sense of an owner does not appear. *Passage sign:* talk spontaneously shifts to process-language.

Closing (5 min)

- Brief review: “What did I take as ‘I/me/mine’ just now?” Replace with the appropriate **aggregate/base/element** label.

- End with mettā to prevent dryness.

Daily integration (Mogok-style)

- **Morning (10–20 min):** “Wheel check.” Rehearse the map: if feeling (vedanā) is known promptly, **taṇhā** does not capture. Journal one instance each day when you prevented the escalation.

- **Daytime micro-drills:** When blamed or praised, label aggregates: “hearing / unpleasant / tightening / intending to reply,” then respond from wisdom.

- **Evening:** Write two columns: “Self-speech I noticed → Replacement label (khandha/āyatana/dhātu).” (Build the *process vocabulary* that anchors Diṭṭhi-visuddhi.)

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Diagnostics & passage signs

What shows Diṭṭhi-visuddhi is “online”?

- Speech naturally shifts from “I / me / mine” to process terms.
- Increasing comfort with **impersonal** reading of events; less outrage when conditions don’t match preference.
- Mentally, the yogi reports “just eye & form,” “just feeling & urge,” not a controller.

Where yogis get stuck (and fixes):

- **Speculation spiral** (“Is there a soul then?”) → Return to **satipaṭṭhāna labels**.
- **Mistaking calm/bliss for Nibbāna** → Recall “Path vs. Not-Path” diagnostic (#5 purification).
- **Doubt about kamma/rebirth** → That’s #4 purification (kaṅkhā-vitaraṇa); don’t fight it here—**keep sharpening nāma-rūpa**.

Exercises (for this chapter)

1. **One-door lab** (7 days): pick **one sense door** for a week. Log 3 events/day as **base–object–contact–feeling–urge**.

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2. **Aggregate swap**: For a recurrent trigger (e.g., phone pings), rehearse three new labels that *replace* “I”: “hearing / pleasant / wanting.”

3. **Element walk** (15 min): walk noting **dhātu** qualities (hardness, movement, temperature). Periodically add “knowing of X” to pair nāma-rūpa.

4. **Language audit**: Highlight “I/me/mine” in your journal; rewrite each line using aggregates/bases/elements.

How Diṭṭhi-visuddhi fits the bigger arc

- It is **the hinge** between samādhi and the full insight sequence; without it, the later purifications won’t stick.

- In the Mogok map, it **attacks avijjā at the root**; later work cuts the **vedanā→taṇhā** conveyor so **upādāna→bhava** don’t spin up, and the wheel stops at fruition.

References (EBT & internal)

- **Visuddhimagga I.1** — list & functions of the Seven Purifications (see our internal synthesis for quick recall).

- **SN 22.59; SN 22.95** — aggregates as anicca-dukkha-anattā; similes (foam, bubble, mirage, plantain trunk, magic).

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- **Mogok integrations** — Seven Purifications mapped to DO; Diṭṭhi-visuddhi ≥ nāma-rūpa; passage signs & diagnostics.

- **Khandha pedagogy** — anattā via aggregates; middle way between eternalism/nihilism.

Teacher's quick script (ready to use)

- "Today we train **Diṭṭhi-visuddhi**: replace *person-language* with **process labels**."

- "Track three things repeatedly: **contact** → **feeling** → **urge**. Guard the fork."

- "Passage sign I'm looking for: you spontaneously report **'just processes'**."

Chapter 112 — Kaṅkhāvitaraṇa-visuddhi Bhāvanā Pariyantaṃ

Purification by Overcoming Doubt — brought to completion

1) Short definition & sources

- **Meaning.** Purification by overcoming doubt is the yogi's freedom from vacillation about *cause and effect* and *the three times* (past–present–future) through direct discernment of **conditions (paccaya)** and **dependent origination (paṭiccasamuppāda)**. In Visuddhimagga it is established by seeing that phenomena arise **neither from a creator nor without causes**, but **only from specific conditions**, reviewed across time; and by understanding

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kamma & its results without positing a self that does or receives apart from the conditional process.

- **Where to look.** Vism **XIX** gives the method: analyze DO "by generality and particularity," review the chain in **reverse and direct order**, and relate it to **three-life mapping** (past causes → present effects → present causes → future effects). ; cf. three-life interpretation summary.

2) Practice program (40–60 min) — Mogok-style, DO-centered

A. Settle & prime (5–10 min)

- Establish *sati–sampajañña* on the breath or primary posture; aim to **quiet the five hindrances** (esp. vicikicchā) so DO can be seen clearly. Tranquillity supports insight by **suppressing hindrances** and steadying observation at **phassa/vedanā**.

B. Causal investigation live (15–20 min)

- Track events at a chosen sense-door: **contact → feeling → (watch for) craving**. Label tersely: "seeing–contact, pleasant–feeling;" notice whether **taṇhā** ignites. Mogok's core instruction: **guard vedanā;** when vedanā is seen precisely, **craving doesn't light up**.

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C. DO review across time (10–15 min)

- **Reverse order** (nirodha-paṭipādanā): “Because *this* present contact/feeling is seen as conditioned and ceasing, **craving is not born;** without craving, no clinging … thus the future mass of suffering is curtailed.” (Use direct experience, not speculation.) Then briefly review **direct order** to confirm understanding.

D. Kamma & non-self clarification (5–10 min)

- Reflect **from seeing**: “Only conditions roll; **no doer beyond kamma**, no experiencer apart from aggregates/conditions.” This undercuts doubts like “Who acts? Who reaps?” by placing action and result **inside** conditionality.

E. Close & note (2–3 min)

- One line in your log: *Where did I see the DO chain today?* Track **vedanā → taṇhā** incidents; this builds confidence (saddhā) grounded in experience.

3) How overcoming doubt shows up in the classic frameworks

- **Five Aggregates (khandhā).** Doubt thrives on self-assumptions. Seeing **feeling (vedanā)** and **mind (citta)** as conditioned aggregates — and watching **vedanā → taṇhā** in real time — dissolves “Who is feeling?” into “Only conditions.” Practical focus on **vedanā & citta** is Mogok’s “live edge.”

- **Twelve Sense Bases / Eighteen Elements.** Investigate at a door: eye+form+eye-consciousness → contact → feeling. Doubt about causality fades when each link is *seen to need its conditions*.

- **Four Noble Truths.** When vedanā is clearly known, **taṇhā** is not fed (Truth 2 weakens); the **cessation sequence** becomes visible (Truth 3); and the **Path** is "right there" as continuous yoniso-manasikāra (Truth 4). (See classroom harmonization and satipaṭṭhāna as the **direct path**.)

- **Dependent Origination.** Core of this purification: **discern conditions**, and review **reverse/direct** to confirm the principle "with this as condition, that comes to be; with its cessation, that ceases."

- **Four Foundations of Mindfulness.**

    - *Kāya*: posture & breath show arising/ceasing.

    - *Vedanā*: watch the **pivot** and cut craving.

    - *Citta*: know mind as conditioned (dispels subtle avijjā that fuels doubt).

    - *Dhammā*: contemplate **hindrances** (esp. doubt) and **DO** categories to stabilize right view.

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4) Targeted antidotes for common doubts (use during practice)

1. **“Is it all made by a self? or by a Lord? or by nothing at all?”**
   See and re-state from experience: **neither created by oneself nor by another nor causeless** → only conditioned. Return to present **phassa→vedanā** and observe the necessity of conditions.

2. **“Who acts and who receives the result?”**
   Discern “**kamma → result**” without adding an owner; **there is no doer apart from the doing**. Then verify at a door: intention → speech/action → resultants in body/mind.

3. **Past–future puzzles (“Did I exist?” “Will I exist?”)**
   Use **three-life mapping** only as a **review framework** after present-time seeing: past causes → present effects; present causes → future effects. Don’t speculate; confirm the law with **current** conditionality.

5) Daily integration (concise)

- **Morning (5–10 min):** brief tranquillity; recollect **Dhamma as law of conditionality** to incline the mind beyond speculation; then resolve to **guard vedanā** today.

- **Daytime:** log a few **vedanā → (no-)taṇhā** episodes (meal, screen-time, praise/blame).

- **Evening (5–10 min):** one **reverse-order DO review** using a strong event from today; note where the chain **didn’t** continue.

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6) Progress markers & course-corrections

- **Markers.**
    - Speculative itch about “Who/why/past/future” **cools**; confidence in the **Triple Gem** grows from *seeing* conditionality.
    - **Immediate pivot recognition** at **vedanā** becomes habitual; craving often **fails to launch**.
- **If stuck.**
    - Re-strengthen calm (hindrances), then return to **one sense-door** and a **short chain** (phassa→vedanā).
    - Teach/learn in “integrated toolbox”: Mogok diagrams + Mahāsi noting + elements analysis when needed.

7) Quick drills (choose 1–2 per day)

- **One-meal drill:** identify 10 feelings; note which **did** and **did not** trigger craving; write one sentence why.
- **Two-minute reverse:** after any spike (pain/praise), run **nirodha sequence** mentally.

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- **Kilesa journal:** name the defilement, antidote used, and habit tweak. (Track confidence rising as doubt falls.)

8) References (for your manuscript)

- **Visuddhimagga XIX** (Ñāṇamoli/BPS 2011): method for Kaṅkhāvitaraṇa-visuddhi — *discern conditions; neither creator nor acausal; reverse/direct DO; three-time review; kamma/result without a self*.

- **Mogok lineage (internal notes/teacher pack).** Why **vedanā & citta** are the *live edges*; classroom harmonization; daily logs.

- **Supportive calm.** Samatha temporarily suppresses hindrances so insight can see conditions cleanly.

One-line practice reminder

> **See the link at vedanā.** If feeling is known as conditioned and ownerless, **doubt fades** and **craving can't start** — this is the heart of *Kaṅkhāvitaraṇa-visuddhi*.

Chapter 113 — Maggāmagga-ñāṇadassana-visuddhi (Purification by Knowledge & Vision of What Is Path and Not-Path)

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Content overview

This purification is the diagnostic checkpoint after insight has started to “bite.” Powerful, unusual experiences can appear (lights, energy, bliss, certainty, hyper-clarity, etc.). Here you learn to discern: “Is this genuinely furthering insight (magga), or is it a beautiful detour (amaggā)?”—and keep practicing straight through.

Key concepts (quick map)

- **Place in the Seven Purifications:** #4, after Diṭṭhi-visuddhi (Purification of View) and before Paṭipadā-ñāṇadassana-visuddhi (Purification by Knowledge and Vision of the Path).

- **Ten vipassanūpakkilesa (imperfections of insight):**
  obhāsa (light), *ñāṇa* (knowing), *pīti* (rapture), *passaddhi* (tranquillity), *sukha* (happiness), *adhimokkha* (resolution), *paggaha* (exertion), *upaṭṭhāna* (sharp mindfulness), *upekkhā* (equanimity), *nikanti* (delight/attachment).
  These are not “bad”—they become **not-path** only when grasped.

- **Mogok emphasis:** stay with **present-aspect dependent origination (DO)**, especially the hinge **vedanā → taṇhā (C2)**: treat every surge (pleasant, unpleasant, neutral) as **information**, not an **instruction** to crave or identify. (See our DO study cards: quadrant mapping, C1/C2/C3, two roots, etc.)

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- **Satipaṭṭhāna lens:** keep the experience in its **category**—body/feeling/mind/dhammas—without promoting it to “me/mine.”

Framework analysis (how this purification sits inside classic EBT maps)

- **Five Aggregates (khandhā):** the upakkilesa always rides on the aggregates. E.g., *obhāsa* = rūpa (visible form) known at the eye-door + viññāṇa, tinged by pleasant **vedanā**; *ñāṇa/pīti/sukha* are shifts in **saṅkhārā** and **citta-tone**. See them as aggregates doing their job—impermanent (anicca), unsatisfactory when clung to (dukkha), ownerless (anattā).

- **Twelve Sense Bases (āyatanāni) / Eighteen Elements (dhātuyo):** every “special” event is only a lawful contact at a door (internal base + external base → **phassa** → **vedanā** → the temptation to **taṇhā**). Keep it at the door to avoid “selfing.”

- **Four Noble Truths:** the thrill is **dukkha’s** lure; the **origin** is craving for the state; **cessation** is dropping the fuel; the **path** is meeting the state with right mindfulness, right view, and balanced faculties.

- **Dependent Origination (Paṭiccasamuppāda):** read live: door→contact→feeling→(watch C2!) If **taṇhā** does not ignite, **upādāna/bhava** do not gear up—no new “birth” of a proud meditator or a disappointed struggler. (Use our Mogok wheel: two roots, three connections; keep labels as processes, not persons.)

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- **Four Foundations of Mindfulness:**
    - **Body:** ground in posture, elements (earth/water/fire/air).
    - **Feeling:** “pleasant / unpleasant / neutral—known.”
    - **Mind:** “exalted / contracted / bright / dull—known.”
    - **Dhammas:** note “hindrance present/absent,” “faculty too strong/weak,” “upakkilesa noticed/noticed & released.”

Practice guidance (the “how”)

A. Handling specific experiences (ten upakkilesa → antidote)

1. **Obhāsa (light/visions):** Soften the gaze; feel the weight of the seat and the breath at the nostrils. Note: “seeing, seeing / pleasant.” Don’t chase.
2. **Ñāṇa (surges of ‘understanding’):** Label “knowing-tone.” Test it: does it increase humility and carefulness? If conceit grows, set it down.
3. **Pīti (rapture/energy):** Let pīti pervade the **whole** body; widen attention 10–20%. If agitating, shift to the **earth element** (pressure/weight) until stable.

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4. **Passaddhi (tranquillity):** Keep noting—don't park. If it dulls, brighten attention with a slightly straighter spine.

5. **Sukha (happiness/comfort):** Receive with gratitude; mark "pleasant, changing." Avoid micro-grasping ("keep this").

6. **Adhimokkha (resolution/certainty):** Re-balance with **curiosity**: "What is this *as* experience (aggregates/door/feeling)?"

7. **Paggaha (exertion/over-effort):** Half the force; lengthen exhale; recall "steady > intense."

8. **Upaṭṭhāna (razor mindfulness):** Good—unless it becomes tight. If so, let 5–10% of attention rest in the body field.

9. **Upekkhā (equanimity):** Stay dynamic—keep seeing arising-passing, not resting in blankness.

10. **Nikanti (delight/attachment):** The red flag. Say silently: "Just this much." Resume noting cadence; if sticky, switch to **mettā** for 3–5 minutes, then back.

Rule of thumb: **If a state makes you drop the three characteristics, it is *not-path*.** If it makes the three characteristics more vivid and eases craving, it's helping.

B. Recognizing genuine insight vs. impostors

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Genuine insight shows trends over days/weeks:

- Less reactivity at **C2** (feeling → craving).
- More disenchantment (*nibbidā*): things lose glamour without aversion.
- Humility, kindness, ethical care grow; conceit shrinks.
- Attention is steady and light, not tight and showy.
- "Aftertaste" of sits is **clean** (few regrets, easy re-entry to life).

Impostors (upakkilesa grasped) show the opposites:

- Hungry repetition ("I must get that light again").
- Boasting/comparing; restlessness off-cushion.
- Dull righteousness ("I'm done") or anxious chasing ("I've lost it").

C. Staying balanced during intense phases (faculty-balancing playbook)

- **Indriya-samattā (balance the five faculties):**
  If faith > wisdom → add investigation.

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If wisdom > faith → recollect the Buddha/Dhamma/Saṅgha briefly.
If energy > concentration → soften effort; lengthen exhale.
If concentration > energy → brighten posture, open eyes a slit, note faster.
If mindfulness is thin → return to **body** (feet/seat/element language).

- **Door policy:** simplify inputs on retreat/demanding days (sleep, food, media).

- **Rhythm:** 45–60 min sits punctuated by **walking with labels** (foot/feeling/lean).

- **Reset protocol (90 seconds):** stand, feel feet (earth), palms (warmth), cheeks (air), then one gentle breath—sit back down.

- **Teacher check-ins:** report **aftertastes and behaviors**, not just peak experiences.

Mogok-style DO drill (5–7 minutes, any sit)

1. **Locate the door** currently dominant (eye/ear/nose/tongue/body/mind).

2. **Walk the present segment:** door → **phassa** → **vedanā** (say the tone).

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3. **Watch C2 live:** notice the micro-lean (reach/resist/drift).

4. **Cut fuel:** name it (“wanting to keep / to end / spacing out”), soften belly/jaw, widen 10%.

5. **Confirm cessation:** feel the cooling; note “passing.”

6. **Back to door.**
   Repeat gently. This is Maggāmagga practice in action: tracking whether you’re **adding** craving (not-path) or **ending** fuel (path).

Exercises (print-ready)

1. **Ten-day ledger:** each day pick one upakkilesa that tends to appear; write one line: “What door?” “What tone?” “What helped me keep C2 clean?”

2. **Aftertaste test:** 10 minutes post-sit, write “clean / muddy” with one reason. This trains diagnostic honesty.

3. **Faculty check card:** before the main sit, point to the over-strong and under-strong faculty; choose one micro-adjustment.

Cautions & encouragement

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This stage is **normal** and often **joyful**—you're seeing cause-and-effect. Celebrate quietly, keep notes short, and stay friendly. When in doubt, return to body, breath, and the three marks. If something feels overwhelming or confusing for several days, consult your teacher

Cross-references in this project (for your book)

- **Aggregates & three marks** (background you've drafted): see your Pañcakkhandha chapter materials.
- **Mogok DO wheel & practice handles (C1/C2/C3)**—use these in the margin as quick reminders while discussing upakkilesa.
- **Seven Purifications overview**—place this chapter immediately after Diṭṭhi-visuddhi and before Paṭipadā-ñāṇa (so readers feel the progression).

Chapter 114 — Paṭipadā-ñāṇadassana-visuddhi

(Purification by Knowledge & Vision of the Way)

Content Overview

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This purification is the ripening of vipassanā where insight becomes a *way* (paṭipadā). It unfolds through nine insight knowledges—from seeing rise-and-fall to adaptation (anuloma)—and prepares the mind for path knowledge. In practice, it is sustained, even-toned mindfulness that observes aggregates at the sense doors, cuts craving at feeling, and matures into equanimity. In the Mogok lineage, this maturation is read through present-moment Dependent Origination (phassa→vedanā→taṇhā) and its cessation.

Key Concepts (Nine Insight Knowledges)

1. **Udayabbaya-ñāṇa (Rise & Fall):** vivid seeing of arising and passing in the five aggregates.

2. **Bhaṅga-ñāṇa (Dissolution):** emphasis on the ending aspect; the stream breaks up.

3. **Bhaya-ñāṇa (Fearfulness):** danger seen in conditioned flux.

4. **Ādīnava-ñāṇa (Drawbacks):** defects of saṅkhāra stand out.

5. **Nibbidā-ñāṇa (Disenchantment):** turning away from aggregates.

6. **Muñcitukamyatā-ñāṇa (Desire for Deliverance):** wholesome urgency to be free.

7. **Paṭisaṅkhā-ñāṇa (Re-observation):** careful, repeated investigation.

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8. **Saṅkhārupekkhā-ñāṇa (Equanimity to Formations):** balanced, steady seeing—neither grasping nor resisting.

9. **Anuloma-ñāṇa (Adaptation):** insight aligns with truth and tips toward the supramundane path.

Classical anchors: The insight sequence is presented in the commentarial tradition (e.g., *Visuddhimagga*) and taught in living lineages like Mahāsi and Mogok.

Framework Analysis

Five Aggregates (Pañcakkhandhā)

- At rise-and-fall, aggregates are watched as streams of arising/ceasing; at dissolution, their vanishing predominates.

- Seeing aggregates as impermanent, unsatisfactory, and not-self naturally breeds disenchantment and dispassion, the affective signature of this purification.

Twelve Sense Bases (Dvādasa-āyatanāni)

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- Practice works door-by-door: eye…mind → contact (phassa) → feeling (vedanā). Mapping feelings by door clarifies where craving begins.

- Equanimity strengthens as the yogi recognizes this patterned arising across all six doors.

Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Each experience = organ + object + consciousness. Insight matures when these are known as conditioned elements, not “I” or “mine,” easing the shift to saṅkhārupekkhā. (See aggregates similes and anattā teaching applied to all five.)

Four Noble Truths (Cattāri Ariyasaccāni)

- These knowledges repeatedly reveal **dukkha** in formations, **samudaya** at craving, **nirodha** when craving does not arise, and the **magga** in the very discipline of mindful seeing.

Dependent Origination (Paṭiccasamuppāda)

- In live practice, DO compresses into momentary sequences (phassa→vedanā→taṇhā). Noting vedanā without grasping interrupts C2 (vedanā→taṇhā).

- In the structured DO maps, this C2 bridge is a named pivot for ending the round; diagrams emphasize the link and its cessation.

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- The conditional dictum “when this ceases, that ceases” frames the transition from saṅkhārupekkhā to adaptation.

Four Foundations of Mindfulness (Satipaṭṭhānā)

- **Body:** primary object (e.g., rising–falling) stabilizes continuity.
- **Feeling:** watch pleasant/unpleasant/neutral exactly at contact—this is where the link to taṇhā forms or fails.
- **Mind:** note states (greedy, contracted, scattered…) as passing aggregates.
- **Dhammas:** read aggregates and DO as present phenomena, not abstractions.

Practice Application (Mogok-leaning method)

Posture & Anchor (10–15 min):

- Sit; establish the primary object (breath or abdomen) to gather continuity. When secondary objects (pain, sound, thought) arise, note them and return.

Main Cycle (35–45 min):

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1. **Phassa→Vedanā:** the instant contact is known, feel the tone (pleasant/ unpleasant/neutral). Label softly (“pleasant,” “pressure,” “neutral”).

2. **Stop C2:** if craving tends to arise, *see* that impulse as another event; don’t feed it. This is the real-time cut at vedanā→taṇhā.

3. **Re-observation → Equanimity:** as noting becomes effortless and wide, let the field reveal rise-and-fall on its own; relax any pushing or picking.

4. **Adaptation:** when attention is balanced and non-sticky, the mind aligns (anuloma) without contrivance—don’t *do* anything extra; keep clear seeing.

Walking (20–30 min):

- Note “lifting–moving–placing.” Treat aches or urges to change as vedanā; watch if taṇhā forms. Cut C2 by noting and relaxing reactivity.

Diagnostics & Pitfalls

- If exhilaration, light, rapid noting, or certainty resurges as a “special state,” remember those were the *imperfections of insight* from the previous purification; balance with steady mindfulness and neutral curiosity.

- Genuine progress shows more *dispassion* and *equanimity*, not more drama.

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Detailed Explanation (How each ñāṇa shows up across the doors)

- **Rise & Fall → Dissolution:** At each door, the object appears-vanishes; at bhaṅga, vanishing dominates—pain flickers, thoughts fragment.

- **Fearfulness → Drawbacks → Disenchantment:** Seeing the whole process as unreliable; disenchantment is the healthy cooling of interest.

- **Desire for Deliverance → Re-observation:** Urgency becomes methodical scrutiny; you neither suppress nor indulge phenomena.

- **Equanimity → Adaptation:** Equanimity is wide, bright, un-tilted mindfulness toward all saṅkhāra; adaptation is the smooth fit to reality preceding the path.

Exercises (for this chapter)

1. **Door-by-Door Vedanā Mapping (daily, 15 min):**
   Choose one hour of the day to notice every clear feeling at one door (e.g., ear): pleasant/unpleasant/neutral. Mark tally of how often taṇhā tries to arise; aim to cut C2 each time.

2. **Saṅkhārupekkhā Drill (20 min):**
   Sit; widen awareness to include 2–3 objects at once. Let attention “float,” noting gently without preference. If fascination or aversion appears, note it and release.

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3. **Aggregate Similes Contemplation (10 min):**
   Briefly recollect the Phena Sutta similes (foam, bubble, mirage, plantain trunk, magic trick) and then *verify them* in direct seeing for today's most salient aggregate.

How to Recognize Genuine Progress

- **More neutrality, less push-pull.** (Equanimity expands.)
- **Natural cooling (virāga).** Identification with aggregates loosens.
- **Momentary DO is visible.** You catch contact→feeling→craving and often cut it in time.
- **Understanding deepens, clinging wanes.** The practice feels simpler, not more complicated.

References (EBT & Internal)

- *Satipaṭṭhāna* method & present-aspect DO; insight staging in Mahāsi pedagogy.
- Glossary & staging of udayabbaya/bhaṅga; lineage context (Mahāsi, Pa-Auk).
- Three marks across aggregates; dispassion trajectory; Phena-sutta similes.
- DO pivot (C2) and cessation mapping (diagrammatic).

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Chapter 115 — Aniccānupassanā ñāṇadassana-visuddhi bhāvanā pariyantaṃ

(Development of Purification by Knowledge & Vision through Contemplation of Impermanence)

Content overview

This chapter trains the yogi to see every aggregate, sense-experience, and mind-moment as arising and ceasing. In the commentarial map, this work matures from clearly seeing “rise & fall” (udayabbaya-ñāṇa) into “dissolution” (bhaṅga-ñāṇa) and beyond. The Visuddhimagga lists *aniccānupassanā* as one of the seven canonical contemplations (anicca, dukkha, anattā, nibbidā, virāga, nirodha, paṭinissagga) that ripen knowledge and vision.

Key concepts

1) Impermanence across the five aggregates (pañcakkhandhā)
Rūpa, vedanā, saññā, saṅkhārā, viññāṇa are each impermanent, unsatisfactory, and not-self; insight grows by observing their appearance–disappearance “just so,” without appropriation.

2) Door-wise arising & ceasing (6 āyatanas / 18 dhātus)
Seeing, hearing, smelling, tasting, touching, and mentation are conditioned results that flicker moment-by-moment. Practice emphasizes present five aggregates (② Present Effect) and their conditional turn into causes (③ Present Cause).

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3) Insight sequence (vipassanā-ñāṇas)
Anicca is first grasped in comprehension, then vividly in “arising & passing” and “dissolution,” continuing through danger, disadvantage, disenchantment, and the higher knowledges.

4) Dependent Origination focal point
Mogok method places the *live pivot* at C2 (vedanā → taṇhā): know the feeling-tone cleanly as it arises and ceases to prevent the slide into craving.

Systematic practice (Satipaṭṭhāna-based)

Kāyānupassanā (body)

- **Primary object:** breath at the nostrils or abdomen; notice mini-cycles: beginning–middle–end of in-breath/out-breath.

- **See:** posture shifts, element-swells and fades (hard/soft, warm/cool, tension/release).

- **Note:** “rising… falling… touching… warming… dissolving.”
  Goal: train the eye for micro-change in rūpa (form), then generalize to the whole body as *khaṇika* (momentary).

Vedanānupassanā (feeling)

- **At contact:** name the tone instantly—pleasant/unpleasant/neutral—and **stay** with its brief life until it ends.

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- **Key move (Mogok):** guard the C2 hinge; watch how the tone **wants** to bend into liking/disliking, and don't buy the ticket.

- **Mantra:** "Just tone—passing."

Cittānupassanā (mind)

- **Read the mind-state:** contracted/expanded, scattered/collected, bright/dull.

- **See the flip:** the mind you're in now is itself conditioned and will not last. *Know the knowing as changing.* (This steadies *viññāṇa* against delusion as path factors build.)

Dhammānupassanā (principles)

- **Apply frameworks live:** five aggregates as "arising–vanishing processes," the six sense bases as result-stream, and the DO pivot at feeling.

- **Reflection bite:** "This present five-aggregate heap is the field of dukkha; grasping here perpetuates the wheel."

Your staged program (as you outlined), now operationalized

Stage 1 — Gross impermanence

- Track obvious changes: posture, breath length, strong sensations.

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- Label coarsely (“moving, heat, pressure”). Build continuity first.

- **Checkpoint:** you can follow 5–10 consecutive breaths without losing the start–middle–end arc. (Vism: begin in rise-and-fall.)

Stage 2 — Subtle impermanence

- Narrow the beam: the *endings* inside a single sensation; the *fading tail* of each mind-moment.

- Work door-wise (eye→…→mind), especially at feeling-tone.

- **Checkpoint:** you often catch the tone *as tone*, and the reflex to grasp/repel weakens at once.

Stage 3 — Momentary impermanence (khaṇika)

- Many small ceasings per second become unmistakable (bhaṅga).

- Neutral tones show as the majority background, also breaking up.

- **Checkpoint:** equanimity grows; delight in “special” states fades; practice feels simpler, cleaner.

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Thirty-minute core sit (script)

1. **Arrive (2 min):** soften the chest/face; recall the aim: *see arising & ceasing as it is.*

2. **Anchor (8–10 min):** breath at one spot; mark beginning–middle–end. When attention wanders, re-begin **without story**.

3. **Door sweep (8–10 min):**

    - Hearing: “sound… vanishing.”

    - Body: “pressure… bubbling… gone.”

    - Mind: “intending to shift… shifted… gone.”

    - **At each contact, tag the tone** → “pleasant/unpleasant/neutral… ending.” (Hold the C2 bridge.)

4. **Open frame (6–8 min):** let any aggregate present be your teacher; keep the lens *rise → fall*.

5. **Close (1–2 min):** review three clear moments of *ending* you observed; dedicate the steadiness to not feeding craving today.

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Daily-life drill (10 seconds, many times)

Pick a flashpoint (email ping, itch, opinion). In one breath:

1. **Know the contact** (door),
2. **Name the tone** (pleasant/unpleasant/neutral),
3. **Watch the tone end**,
4. **Decline the bend** into craving/aversion.
   This is “standing on the bridge” in ordinary life.

Signs of progress

- More moments are met *as processes*, not as “mine.”
- Less reactivity at feeling; craving arises weaker/shorter.
- Natural coolness (dispassion) and balanced effort.

Common challenges & antidotes

- **Hunting for special effects:** return to small endings; trust banal ceasing.

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- **Concept-heavy practice:** trade thoughts for door-wise, tone-first knowing.
- **Clinging to neutrality:** see neutral as *also* born to end (don't drift).
- **Aversion to pain:** remember "pain visits; extra suffering is optional"—stay with endings.

How this chapter integrates the frameworks

- **Five aggregates:** use each khandha as a *rise–fall* lab; all five are impermanent—*that* is why they're dukkha and not-self.
- **Twelve sense bases / Eighteen elements:** sense-result stream (②) shows instant change; practicing here prevents present-cause buildup (③).
- **Four Noble Truths:** seeing anicca of present aggregates is dukkha-sacca; refusing the C2 bend uproots samudaya; this is the path fulfilling nirodha.
- **Dependent Origination:** anchor at vedanā; know tone→end; *don't cross the bridge into taṇhā*. This reverses the wheel.
- **Satipaṭṭhāna:** the four stations above are your practical lanes, door-wise and tone-first.

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Exercises

1. **Seven-day “tones first” challenge**
    - Day 1–2: body+breath only (kāya) — mark beginnings/ends.
    - Day 3–4: add *instant tone-naming* at each contact (vedanā).
    - Day 5: include mind-states (citta) rising–fading.
    - Day 6–7: integrate DO pivot awareness (dhammā): *tone → (don’t bend) → ending*. Log three prevented cravings per day.
2. **One-page reflection**
   After a sit, list five moments you SAW end. For each, write one sentence: “Because this ended, clinging was unnecessary.” (Reinforces anicca → nibbidā.)

References (for this chapter)

- **Visuddhimagga (Path of Purification)** — “rise & fall” as the work of insight; seven contemplations including *aniccānupassanā*.
- **Five Aggregates** — canonical three-marks framing applied to khandhas; element-wise reading in practice.

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- **Mogok Method & DO** — present-effect → present-cause mapping; C2 (vedanā→taṇhā) as the live hinge; Eightfold Path as reversal wheel.

- **Teacher pack (door-wise vedanā protocol)** — define tone; train the hinge.

Chapter 116 — Dukkhānupassanā Ñāṇadassana-Visuddhi Bhāvanā Pariyantaṃ

Pāli (roman): *Dukkhānupassanā ñāṇadassana-visuddhi bhāvanā pariyantaṃ*
English: “Cultivating the Purification by Knowledge and Vision through Contemplation of Dukkha (Unsatisfactoriness) — to its completion.”

Content overview (what this chapter trains)

- Read dukkha exactly **where it happens**: at the six doors, as **contact → feeling** (phassa→vedanā) presents the “live fruit” of past causes. On the Mogok wheel, this “present effect” slice (links 3–7) is the field to be **directly known**; it belongs to **dukkha-sacca** on the inner ring.
- Hold the Four Noble Truths as **tasks**: dukkha to be **fully understood**; origin to be **abandoned**; cessation to be **realized**; path to be **developed**—applied right at contact/feeling.

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- Keep Mogok's **present-aspect** DO pedagogy: "Stop at feeling (C2)." Don't jump phassa→taṇhā; **reinsert vedanā** and let tone be known as tone.

Key concepts (anchor points)

- **Three kinds of dukkha**: *dukkha-dukkha* (painful stress), *vipariṇāma-dukkha* (due to change), *saṅkhāra-dukkha* (inherent stressfulness of the conditioned). (See Visuddhimagga's treatment of "dukkha" as oppressive/formed/subject to change.)

- **"There is suffering, but no sufferer"**—a canonical Visuddhimagga refrain that safeguards non-self while we investigate dukkha in aggregates and sense-experience.

- **Where to look**: At **present results**—viññāṇa→nāma-rūpa→saḷāyatana→phassa→vedanā—then **pivot** at C2 (vedanā→taṇhā).

Framework analysis (EBT lenses applied to dukkhānupassanā)

1) Five Aggregates (pañca-khandhā)

- Each aggregate is a conditioned process and therefore unsatisfactory in the sense of **pressure/burden/change**; contemplate *rūpa, vedanā, saññā, saṅkhārā, viññāṇa* as not-self and stressful when clung to.

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- Use the classic cue *“sabbe saṅkhārā dukkhā”* (“all formations are dukkha”) while dissecting experience into khandhas.

2) Twelve Sense-Bases (saḷāyatanāni)

- Train at the **meeting point**: base + object + matching consciousness → **phassa** → **vedanā**. Seeing this clearly is “to be directly known” now.

- Dukkha-sacca is emphasized across **Present Effect (3–7)** and **Future Effect (11–12)** on the two-truths inner ring; present-moment contemplations live in (3–7).

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- Use dhātu reading to de-personalize stress: **āyatana/dhātu parsing** (per Vism XIV, XVII) clarifies functions so dukkha is seen as conditional behavior of elements, not “mine.”

4) Four Noble Truths (cattāri ariyasaccāni)

- **Definition**: “The noble truth of suffering is the five aggregates subject to clinging.” (Vism XVI’s tetrad exposition.)
- **Tasks mapping (kicca-ñāṇa)**: fully know dukkha at the six doors; abandon its **origin** (taṇhā) **at the hinge**; realize mini-cessations (no-craving moments); develop the path factors around hot doors.

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5) Dependent Origination (paṭicca-samuppāda)

- Present **result-chain** (3–7) is read as dukkha-side fruit; **C2 (vedanā→taṇhā)** flips to **Present Cause (8–10)**—the editable side. This is Mogok's surgical handle.

- The pedagogy with **two roots** (avijjā & taṇhā), **three connectors**, **two truths/four periods** is standard Mogok orientation; we rely on it here to keep practice precise.

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- **Body (kāyā)**: element talk around pains (pressure/heat/motion) to reduce "me & mine," while staying with the **tone** the body presents.

- **Feeling (vedanā)**: the **core** of this chapter—label pleasant/unpleasant/neutral **exactly when it lands**; keep tone as **information**, not **instruction**.

- **Mind (citta)**: watch how leaning/aversion appear as **the next mind-moment** after tone.

- **Dhammas**: track hindrances and the khandha framework to keep non-self and task-clarity online.

Practice method (step-by-step, Mogok-aligned)

Mantra: "Stop at feeling." If you catch the C2 hand-off, taṇhā often fails to boot.

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A. 45-minute sit (on-cushion protocol)

1. **Settle (5 min)**: Breath as anchor; brighten attention.

2. **Door-naming (2 min)**: Whisper the door that's live: "eye… ear… body… mind."

3. **Contact check (1 min)**: "Base + object + consciousness → contact."

4. **Tone call (20–25 min)**:

    - At each pulse, **label the tone**: "pleasant / unpleasant / neutral."

    - **If urge arises**: name "wanting / aversion / dull-drifting," then **drop back to tone**.

    - **If sticky**: name the **clinging** (views/rites-&-rituals/self-doctrine/sensual), soften, return to tone.

5. **Element reframe (5 min)** (for pain): "pressure/heat/motion/flow"—open 10% wider; let suffering drop though pain may remain.

6. **Review (5 min)**: Note moments where feeling **did not** tip into craving (mini-cessations).

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B. Walking (15–20 min)

- Pace even, eyes down. Each step: **contact** → **tone** → **no feeding**. Use the **five-second feel** rule when pulls are strong.

C. Live-frame micro-drill (3×/day, 2 minutes)

- **Name door → say "contact" → call tone → hold one mark (impermanence) for ~10 breaths → do nothing.** Observe the **absence of surge**.

D. Neutral-feeling drill (the stealthy one)

- Many moments begin **neutral**; train to feel neutral clearly (prevents bored seeking). **Practice box**: one day, note each pleasant with "impermanent," unpleasant with "passing," neutral with "knowing."

Progressive stages (how dukkhā-reading matures)

1. **Obvious dukkha**: Physical ache, aversion, reactivity—seen cleanly as tone + leaning.

2. **Subtle dukkha**: In change and restlessness of "nice" states (vipariṇāma-dukkha).

3. **Universal dukkha**: The stress inherent in **constructed** experience (saṅkhāra-dukkha); here Vism's "contemplate as painful" instruction bites—**keep the sign "painful" across all formations**, dropping the pleasure-perception.

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Key points & guardrails

- **Don’t manufacture extra suffering**—let tone complete its life without conscripting it into craving.
- **Repair illegal jumps**: if you catch yourself leaping from contact to craving, reinsert vedanā and re-label.
- **Language hygiene**: function-talk, not owner-talk (“knowing arose,” not “I knew”).

Signs of progress (completion cues for this chapter)

- Repeated cases where **contact→feeling does not tip** into craving; quicker recovery after spikes; more **equanimity** around both pleasant and unpleasant.
- Clearer recognition of the **three kinds of dukkha** across all doors/aggregates; spontaneous disenchantment (*nibbidā*) and less chasing.

Common challenges & fixes

- **Aversion to pain** → Switch to **element talk**, widen 10%, keep tone labels.
- **Conceptualizing** → Return to **Live-Frame** protocol (door → contact → tone).
- **Skipping vedanā** → Re-train C2; keep the hinge visible on your wheel.

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Short exercise set (for your workbook)

1. **Stop-at-Feeling SOP (daily)**: Door-name → contact triad? → tone call → (if urge) name craving → back to tone. Log five instances/day.

2. **Pleasant-feeling restraint**: During something enjoyable, label "pleasant… impermanent," pause five seconds, **no adding**.

3. **Body-pain lab**: Reclassify ache as element qualities; verify that **suffering drops though pain may remain**.

References (EBT & internal anchors)

- **Visuddhimagga** (Path of Purification) — Four Noble Truths exposition; the **"no sufferer"** stanza; method to **keep the sign 'painful'** across formations.

- **Five Aggregates** — "All formations are dukkha," aggregate-wise contemplation; vedanā's types.

- **Mogok method & DO pedagogy** — two roots, three connectors, present-aspect training; **C2 (vedanā→taṇhā)** as the **live pivot**; practical drills and SOPs.
- **Teacher notes (integrations)** — Mahāsi-style rapid noting at tone; Pa-Auk condition-analysis to de-fog perception; classroom cues to prevent "illegal arrows."

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Optional pointers (if you want to branch this chapter later)

- Build a **“Dukkha by Door”** mini-atlas (eye→mind) with examples of the three kinds in each; evaluate with the **four tasks** rubric at each case.

- Add a **Neutral-Feeling Week** to your course plan; it powerfully reduces background becoming.

Chapter 117 — Anattānupassanā Ñāṇadassana-visuddhi Bhāvanā Pariyantaṃ

Purification by Knowledge & Vision through Contemplation of Non-self — to its completion

Content Overview

This chapter trains you to see each moment of experience as ownerless processes rather than a possessor or controller. We ground the practice in Early Buddhist Texts (esp. SN 22.59 *Anattalakkhaṇa Sutta* and the khandha-saṃyutta) and in Mogok-style present-flow Dependent Origination so you can recognize where “I-making” starts and how to stop it. You’ll work directly at the six doors, reading the five aggregates with the three marks and using C2 (vedanā→taṇhā) to prevent identity from congealing.

Key Concepts (quick, precise)

- **Anattā (non-self):** The aggregates are not fit to be taken as “this is mine; this I am; this is my self.” SN 22.59 states plainly: “Form is non-self, feeling is non-self, perception is non-self, formations are non-self, consciousness is non-self.” Use this as your diagnostic lens at every door.

- **Not-self vs. no-self:** The training is not a belief that “nothing exists”; it’s the operational insight that conditioned processes don’t obey an owner. You work with causes (wise attention, restraint, letting go) rather than bullying effects.

- **Aggregates as ingredients (not identity):** The khandhas function together as a unit of experience and dissolve; the Buddha’s similes (foam, a mirage, etc.) point to insubstantiality and non-ownership.

- **Present-flow Dependent Origination (Mogok wheel):** Learn the four sections (Past Cause, Present Effect, Present Cause, Future Effect) and the three short connections—especially C2: vedanā→taṇhā—where selfing usually ignites. Practice is to meet feeling as information, not instruction, so craving doesn’t recruit identity.

- **Seven Purifications frame:** This chapter targets *Ñāṇadassana-visuddhi* (Purification by Knowledge and Vision) by maturing insight knowledge after stabilizing the earlier purifications. (See the project’s CH35 outline for the seven purifications and diagnostics.)

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Framework Alignment (how anattā is seen through classic lenses)

- **Five Aggregates (pañcakkhandhā):**
  Rūpa, vedanā, saññā, saṅkhārā, viññāṇa are each non-self; none can be commanded "be thus." Train to label the aggregate cluster at the door—"form/knowing/tone… naming… leaning"—before the mind writes "me."

- **Twelve Sense Bases (saḷāyatanāni):**
  Eye…mind (internal) with sights…ideas (external) condition contact; no "seer/hearer" separate from these conditions. Watch phassa arise from base+object+consciousness; ownership is added later as a view.

- **Eighteen Elements (aṭṭhārasa dhātuyo):**
  Six bases + six objects + six consciousnesses are functional elements—no owner in any element. Perceive knowing as a *dhātu* event, brief and impersonal.

- **Four Noble Truths:**
  Dukkha (Present Effect 3–7) is ownerless; Samudaya (Present Cause 8–10) is the add-on of craving→clinging→becoming; Nirodha is the cooling when craving isn't fed; Magga is the training that keeps feeling clean.

- **Dependent Origination (paṭiccasamuppāda):**
  When this is, that comes to be; when this ceases, that ceases—no self is needed anywhere in the chain. Learn and use the three bridges (C1, C2, C3) with the two roots (avijjā & taṇhā)

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to de-fuel identity.

- **Four Foundations of Mindfulness:**
  Kāya: elements language (earth/water/fire/air) dissolves “my body.”
  Vedanā: meet tone early; no owner, just a flavor.
  Citta: know the mind as mind—arising/vanishing moods without a thinker.
  Dhammā: track DO links and fetters as events, not “my problem.”

Practice — Systematic *Anattānupassanā* (seated & walking)

0) Setup (3–5 min)

Set intention: “Seeing processes as ownerless.” Soften the face, let the jaw and belly relax; adopt an element-friendly posture.

1) Door→Feeling label (present-flow baseline; 15–25 min)

At whichever door is loudest, whisper in the mind:

1. **Form** (color/shape; sound; pressure/heat/motion)
2. **Knowing** (eye/ear/body/mind-consciousness)
3. **Tone** (pleasant/unpleasant/neutral)

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4. **Naming** (perception's label)

5. **Leaning** (formation: reach/resist/drift)
   Finish with the non-ownership check: "No controller here." This keeps identity from gluing to the unit.

2) C2 Hinge drill — *Vedanā→Taṇhā* prevention (5–10 min)

When tone is noticed, pause one breath. Say: "pleasant visiting / unpleasant visiting / neutral visiting." Let gratitude, patience, or curiosity hold the place where craving would start. Watch the gear refuse to catch.

3) Element scan for *kāya* (5–10 min)

Translate body into **earth (solidity), water (cohesion), fire (temperature), air (motion)**. Cycle slowly through the body. If "my knee" appears, return to elements. Ownerless, workable.

4) Citta lab (5–10 min)

Note mind-states plainly: "agitation," "greed-tinge," "quiet," "planning." See each arise/vanish; decline the role "the planner." This is *cittānupassanā* per Mogok emphasis—dispelling diṭṭhi by seeing function, not a thinker.

5) DO micro-reads (anytime in the sit)

When stirred, ask: "Which link now?" If unsure, start at 6–9. Name the link and choose the smallest cooling step (breathe/widen/element language/exit ritual).

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Walking variation (10–20 min)

Use the soles: **pressure—knowing—tone—naming—leaning—no owner.** Let the step end completely; feel the "death" of a step without a walker.

Progressive Stages (from your outline → lived signs)

- **Stage 1 — Basic Understanding:**
  Frequent glimpses of lack of control; more moments of "tone seen before craving."

- **Stage 2 — Deeper Insight:**
  Clear reduction of ownership language; roles appear but don't stick; easier exit from loops.

- **Stage 3 — Direct Realization:**
  Episodes where aggregates are vivid and centerless; clean coolness after contacts; confidence in cessation.
  (These mature alongside the insight knowledges and culminate in *ñāṇadassana-visuddhi*; see the Seven Purifications & Ñāṇa outline in CH35/CH42 of the project.)

Common Challenges & Remedies

- **Concept-only anattā:** Too heady? Return to *door→tone*; feel it land, then name it ownerless.

- **Inventing a new "I who has no-self":** When pride appears, call it "formation—leaning"—and smile.

- **Fear of emptiness:** Work with elements + mettā phrases; emptiness is usability, not a void.

- **Sticky pleasant:** Gratitude without ownership; time-box; close the session cleanly.

Exercises (for one week)

1. **Six-door "no owner" reps (3×/day, 2 min):** Pick any door; run the 5-part label; end with "no controller."

2. **C2 Stopwatch:** When a strong tone arises, take one breath *before* moving. Journal: Did craving still recruit me?

3. **Elements during pain:** Translate pain to earth/fire/air; widen attention 10%; note the drop in "my-pain" talk.

4. **Praise/Blame drill:** At praise or blame, name tone; offer gratitude or patience; avoid role-grabbing. Note after-taste.

5. **Daily "map-and-move" (evening, 2 min):** Which link dominated today? Which smallest move cooled it?

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References

- **EBT & Khandha Framework** — Five aggregates + three marks, including *Anattalakkhaṇa Sutta* and similes (foam/mirage): see the aggregates compendium used in this project, which quotes SN 22.59, SN 22.95, and related khandha passages.

- **Mogok Wheel (present-flow DO):** Four sections, three bridges (C1–C3), two roots, teaching aids and orientation used throughout this project.

- **Dependent Origination drill-downs:** Definitions of avijjā and other links, with DO's conditionality emphasized (no self needed in the chain).

- **Seven Purifications & Insight arc in this book plan:** Diagnostic overview and practice staging (CH35, CH42 etc.).

Closing cue

Keep it ordinary and exact. Each contact is a tiny lab where the unit "form/knowing/tone… naming… leaning" appears and ends without an owner. Meet tone early; let leaning soften; watch the role never quite form. That cool, simple absence of a stickiness is what *anattānupassanā* feels like when it's working.

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Chapter 118 — Sammāsana-ñāṇa

Purification by Knowledge & Vision through Investigation — brought to completion

Pāli : *Sammāsana-ñāṇa-dassana-visuddhi bhāvanā pariyantaṃ*
Plain meaning: Training to the consummation of “knowledge of investigation/comprehension,” the insight that systematically examines phenomena until it becomes purified and clear.

1) What is Sammāsana-ñāṇa (Knowledge of Investigation)?

Visuddhimagga explains that at this stage the meditator **“comprehends by groups”** — taking the phenomena of experience as (a) **aggregates** (khandhā), (b) **sense bases** (āyatanāni), and (c) **elements** (dhātuyo), and scrutinizes them through the **three characteristics** (anicca, dukkha, anattā). This method is literally called “comprehension by groups,” and it prepares the ground for the next insight, **knowledge of rise & fall (udayabbaya-ñāṇa)**.

Short map of the stage
- **Object frame:** 5 Aggregates / 12 Bases / 18 Elements
- **Lens:** Three characteristics
- **Vantage points:** internal–external; past–present–future; coarse–subtle; inferior–superior; far–near (per Vism’s “by groups” method).

When this *group-wise* comprehension settles, **knowledge of rise and fall** naturally emerges as the next phase.

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2) Framework Analysis — how to investigate, step by step

A. Five Aggregates (pañca-khandhā)

- **Rūpa:** Take the body as elements; watch posture, pressure, warmth, motion; see change and lack of mastery.
- **Vedanā:** Note pleasant/unpleasant/neutral tones; observe their conditioned, momentary nature.
- **Saññā:** Notice automatic recognition and re-labelling; unstable, conditioned.
- **Saṅkhārā:** Intentions, biases, urges; arising by conditions, not a controller.
- **Viññāṇa:** Moments of knowing at each door; flickering, discontinuous.

Each aggregate is examined as: “Thus is it; thus its arising; thus its passing away” (SN 22.56)—the classic udaya-vaya cadence that Sammāsana-ñāṇa sets up.

B. Twelve Sense Bases (dvādasāyatanāni)

Investigate as **door** → **object** → **consciousness** → **contact** → **feeling** at all six doors. This aligns your inquiry with the live chain of experience the Buddha describes and what Mogok pedagogy highlights for present-aspect DO.

C. Eighteen Elements (aṭṭhārasa dhātuyo)

Examine **6 organs + 6 objects + 6 consciousnesses** as a matrix of conditions. The same three marks appear in every element when watched carefully.

D. Four Noble Truths (cattāri ariyasaccāni)

- **Dukkha:** the burdensome nature of all conditioned phenomena.
- **Samudaya:** how craving arises **from feeling** (vedanā → taṇhā).
- **Nirodha:** when craving does not ignite, the mass of dukkha wanes.
- **Magga:** this very investigation, stabilized by satipaṭṭhāna, is the path.

E. Dependent Origination (paṭiccasamuppāda) — the live pivot

Sammāsana-ñāṇa especially clarifies the **C2 bridge, vedanā → taṇhā** (the “live edge”). Mogok and allied methods train you to place mindfulness **exactly** here so the chain doesn’t proceed to clinging and becoming.

F. Four Foundations of Mindfulness (satipaṭṭhānā)

- **Kāyānupassanā:** body as elements; postures; breath.

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- **Vedanānupassanā:** the **pivot**; classify and observe non-reactively.
- **Cittānupassanā:** see greed/hate/delusion as mental states, not “me.”
- **Dhammānupassanā:** aggregates, sense-doors, hindrances, truths — as frameworks for seeing the marks.

3) The “Comprehend by Groups” drill (Visuddhimagga-style)

Work through **(A) khandhā, (B) āyatanāni, (C) dhātuyo**, and for each group sweep across:

1. **Past–Present–Future** (kāla); 2) **Internal–External** (ajjhattika–bāhira); 3) **Coarse–Subtle**; 4) **Inferior–Superior**; 5) **Far–Near** — and at every pass see **anicca–dukkha–anattā**. This is exactly the Sammāsana method “by groups,” which is the runway to rise-and-fall knowledge.

4) Mogok-aligned, practice-first instructions

Daily 45–60 min sit (Mahāsi/Mogok hybrid)

1. **Settle** (3–5 min): Choose breath or posture as the primary anchor; keep the frame simple and continuous.
2. **Open the doors** (10–15 min): Let sights/sounds/pressures/thoughts appear; label lightly (e.g., “hearing,” “pressure,” “thinking”).

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3. **Install the pivot** (15–20 min): Each time **feeling** appears, name its tone (pleasant/unpleasant/neutral), notice any pull/push, and **do nothing** — just know. This is the cut at **vedanā** → **taṇhā**.

4. **Comprehend by groups** (10–15 min): Pick one frame per day (e.g., **khandhā** today). Cycle: *internal–external*, *present–past–future*, then stamp with *anicca–dukkha–anattā*. This is Sammāsana-ñāṇa proper.

5. **Close with clarity** (2–3 min): Recap what showed anicca most vividly. Don't chase meaning; stay with seeing.

Walking (15–30 min)

- Break each step into **lift-move-place**; feel micro-contacts (phassa) and the **vedanā** they carry; notice the urge to hurry/adjust (taṇhā) and just know it.

On-the-spot micro-drill (all day)

- "Door fires → contact → **feeling** → **craving?**"
  If craving appears, **label, relax, return**. This is the present-aspect DO application Mogok emphasizes.

5) Progressive development (you can tick these off)

Stage 1 — Initial Investigation

- You can hold a frame (e.g., body/feeling).
- You can name tones of **vedanā** and not chase them.
- You glimpse non-mastery (anattā) repeatedly.

Stage 2 — Detailed Investigation

- Categories become easy (khandhā/āyatanā/dhātuyo).
- You can sweep internal↔external and present↔past↔future without losing mindfulness.
- The **vedanā** → **taṇhā** jump is seen many times and **often doesn't ignite**.

Stage 3 — Thorough Investigation

- The mind naturally collects into **udayabbaya-ñāṇa** (streams of rise & fall are obvious).

6) Common challenges & remedies

- **Over-thinking the map (the classic Sammāsana trap):** Keep labels light; let the body & feeling lead. (Use breath/posture to down-shift.)

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- **Under-investigation (staying vague):** Choose one *group* per sit; run two vantage pairs (e.g., internal/external + present/past).

- **Losing the live edge:** Put a sticky note on your altar: "**vedanā → taṇhā?**" to remind the exact surgical gate.

- **Imbalance of effort:** If strained, shift to **kāyānupassanā** (body ground); if dull, switch to brisk walking noting.

7) Short, targeted exercises (worksheet style)

1. **Aggregate Scan (10 min):** "Feeling… changing… not mine." Then "Perception… changing… not mine," etc., through all five. Repeat.

2. **Door-by-Door (12 min):** Eye→form→eye-consciousness→contact→feeling. Notice whether craving lit up. Reset. (Do all six doors.)

3. **Element Flip (8 min):** Warmth (fire), movement (air), cohesion (water), hardness (earth); see change → no mastery.

4. **Two-Truths overlay (5 min):** In a felt sequence, notice what belongs to **dukkha-sacca** (results) and what to **samudaya-sacca** (causes). This mirrors the four-segment DO ring.

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8) Why this stage matters (Mogok emphasis)

All lineages converge on the **vedanā → taṇhā** hinge; Mogok makes it visually and practically central. Sammāsana-ñāṇa gives you the **categorical literacy** (khandhā/āyatanā/dhātuyo + tilakkhaṇa) so that **in real time** you can find the hinge and **not** let craving take hold.

9) References you can cite (anchor quotes/pages)

- **Visuddhimagga (Path of Purification)** — *Comprehension by Groups* leads into Rise & Fall (see Ch. XX for the method; and Ch. XXII for how higher insights clear the “clouds” before path).

- **Mogok-aligned DO materials** — present-flow chain and the three bridges, esp. **C2: vedanā → taṇhā**.

- **Mahāsi pedagogy** — continuous noting embodies momentary DO; practical examples of cutting at **vedanā**.

EBT anchors to include in your margin:
SN 22.56 (arising & vanishing of aggregates), DN 22/MN 10 (Satipaṭṭhāna), SN 12.1–12.2 (DO formula & analysis), SN 36 (Vedanā-saṃyutta).

One-page practice summary (pin this near your seat)

1. **Anchor:** breath or posture.

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2. **Open:** door → object → knowing → contact → **feeling**.

3. **Ask:** “Is craving forming?”

4. **Comprehend by groups:** pick one frame (khandhā / āyatanā / dhātuyo) and stamp **anicca-dukkha-anattā** across two vantage pairs today.

5. **Close:** note any sequence where **feeling didn’t become craving** — that’s the win.

Chapter 119 — Udayabbaya-ñāṇa (Knowledge of Rise & Fall)

Purification by Knowledge and Vision of Rise & Fall to its completion

Content overview

In the Visuddhimagga’s map of *Paṭipadā-ñāṇadassana-visuddhi* (Purification by Knowledge and Vision of the Way), the dynamic phase begins with **knowledge of contemplation of rise and fall**, explicitly defined as **insight free from imperfections and steady on its course**—the first of the eight insight knowledges that culminate in conformity (*anuloma-ñāṇa*). Having cleansed the ten imperfections, one “again pursues rise-and-fall to observe the three characteristics,” because only a *clean* rise-and-fall can show anicca-dukkha-anattā as they truly are Visuddhimagga’s practical cue is wonderfully concrete: at this stage the meditator attends to **present states only**, “those that change quickly—like sesame seeds roasted in a pan,” discerning their immediate arising and breaking up.

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Foundation understanding (what you bring onto the cushion)

- **50 characteristics of arising / 50 of passing**: if you are using a 50/50 checklist in your curriculum, file each item under **udaya** (arising) or **vaya** (passing) and test it against direct experience right now. (Keep the list subordinate to seeing.)

- **Five aggregates**: train yourself to label any event by its khandha (rūpa, vedanā, saññā, saṅkhārā, viññāṇa). This aligns your seeing with *diṭṭhi-visuddhi* (Purification of View) and prevents "a being" from sneaking back in
- **Causality** (*paccaya*): have ready a simple causal gloss ("with contact, feeling; with feeling, craving…") so that when the stream speeds up you can recognize dependencies rather than stories

Systematic observation (how to practice)

a) Physical phenomena (*rūpa*)

1. **Sit**: keep attention on one tactile field (e.g., abdomen, nostrils, or contact points). Track micro-pulses: *arising … passing*. Don't chase amplitude—prefer **frequency and immediacy**.

2. **Walk**: in slow walking, feel *lift–move–place* split into micro-bursts; note each burst's debut and fade.
3. **Samples**: itch (arise → crest → fade), warmth (kindles → flickers → cools), pressure (builds → disperses). All are "present states that change quickly"

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b) Mental phenomena (*nāma*)

1. **Thoughts**: catch the *pop* of a thought as arising; if it proliferates, keep noting *arising–passing* of each image/syllable rather than the storyline.

2. **Emotions**: feel *vedanā* at the chest/gut/face first; then label add-ons (saññā recognitions, saṅkhāra pushes, viññāṇa knowing). This keeps events as aggregates—not "me."

3. **Consciousness**: notice how *knowing* itself is pulsed—contact → feeling → a leaning. When clean, this becomes textbook rise-and-fall.

Two complementary lenses

1) Causal observation (paccayato)

- Track brief links in the **present flow** of dependent origination: **phassa** → **vedanā** → **taṇhā** → **upādāna** → **bhava** → **jāti …**; this thread (often called the "C2" connection vedanā→taṇhā) is the live hinge where practice changes the future trajectory
- Each time a pleasant/neutral/unpleasant feeling appears, look for the **lean** (taṇhā). See it as conditioned, not commanded. Repeat.

2) Momentary observation (khaṇato)

- Zero in on the **instant** of arising and the **instant** of passing for whatever is already present. At udayabbaya, *speed and crispness* matter more than content. Visuddhimagga's image—**sesame seeds sputtering in a hot pan**—is your benchmark of tempo

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The Ten Corruptions of Insight (*vipassanūpakkilesa*) — know them, drop them fast

obhāsa (light), ñāṇa (knowledge), pīti (rapture), passaddhi (tranquillity), sukha (bliss), adhimokkha (resolution), paggaha (energy), upaṭṭhāna (mindfulness), upekkhā (equanimity), nikanti (attachment)

What to do: define each as conditioned, impermanent, not-self, "oppressed by rise & fall," then let it go; this is exactly how Visuddhimagga tells the wary meditator to handle illumination "and the rest," restoring insight that **is free from imperfections and keeps to its course**

Progressive stages (tender → strong → mature)

- **Tender insight**: rise-and-fall becomes apparent but still mixed with allure and the odd *upakkilesa*. Keep it simple; widen slowly.

- **Strong insight**: cadence quickens; three marks show on their own; *field* feels lively. This corresponds to rise-and-fall **after** cleansing imperfections and right before the mind tips toward dissolution
- **Mature insight**: passing starts to dominate → **bhaṅga-ñāṇa** is near; you'll "pursue rise-and-fall again" later to polish the marks en route to the middle knowledges and conformity

Key points to safeguard the run

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- **Balance effort / maintain continuity**—a steady, modest pace sustains “insight free from imperfections”.

- **Do not identify**—“only formations see formations” is the mantra when pride or view creep in.

- **Stay present**—*idha-idāni* practice: past/future fade; **present states only** are your field.

Signs of progress

- Clear, continuous micro-perception of **arising→passing** across several doors in the same minute.

- **Natural flow** replaces pushing; less conceptual overlay.

- **Detachment** grows: things do their thing; you don’t have to. (This is what Vism means by re-pursuing rise-and-fall to see the three marks plainly)

Common challenges & fast fixes

- **Hooked by brightness/rapture/tranquility** → name it once, see 3 marks, **return to base** within 60 seconds.

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- **Over-effort / under-effort** → adjust: shrink the object (if scattered) or widen (if dull); aim for lively but sustainable tempo.

- **Personalizing the insight** → recite the corrective and re-ground in aggregates: “pressure-vedanā, recognition-saññā, urge-saṅkhāra … only formations”【

Practice protocol (Mogok-aligned, Mahāsi-friendly)

A. 45-minute sit (baseline block)

1. **Set**: simple posture, relaxed face/jaw. Two minutes softening attention into one tactile field.

2. **Ramp** (10–15 min): brisk noting (Mahāsi cadence) emphasizing the **mark** you see: “changing… not-under-control… unsatisfactory.”

3. **Udayabbaya focus** (20–25 min): let speed pick up; track **arise–pass** across whichever door is loudest. Each minute, sample another door (sound, touch, thought) to prove generality.

4. **Causal dip** (2–3x during the block): when a clear **feeling** appears, watch for the **lean** → if craving shows, mark it and **relax its fuel** (drop the “savor,” soften the *pīti*), short-circuiting **vedanā→taṇhā (C2)** in the present flow
5. **Close**: 60–90 seconds of quiet sitting, no labels, just the field flickering.

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B. Walking (15–20 min, between sits)

- Frame: *lift–move–place* → each subdivides into micro-arises and micro-passes. Keep eyes soft. Allow the **passing** tone to become obvious.

C. Daily drill (journal cues)

- One line per sit: “Door(s) seen,” “Any *upakkilesa*?” “How released?” “One present DO link spotted?” (e.g., **contact→feeling** or **feeling→craving**). This keeps rise-and-fall tied to causality, not romance.

Exercises (targeted)

1. **Aggregate relabels (5 minutes/day)**: take today’s strongest episode and re-state it as khandhas: “heat-rūpa, pleasant-vedanā, liking-saṅkhāra, knowing-viññāṇa.”

2. **One-minute pan test**: for 60 seconds, hear sound as a rain of **arises/passes** (sesame-in-pan image)**Upakkilesa gate**: if any of the ten arise, mark → view with 3 marks → resume noting. Path is **insight free from imperfections—**not the fireworks

References (anchor texts you can cite/teach from)

- **Visuddhimagga (Path of Purification)** — *XXI. Insight: the eight knowledges; Udayabbaya-ñāṇa, free from imperfections; why it’s re-pursued; handling imperfections*

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- **Visuddhimagga practice images & corrections** — *“present states only … change quickly like sesame seeds roasted in a pan”; “only formations see formations”*
- **DO (internal course pack)** — *twelve links & present-flow connections, esp. vedanā→taṇhā (C2) as the live hinge for training*
- **Upakkilesa checklist (trainer aid)** — *ten imperfections named; protocol to name-release-resume within a minute*

Closing encouragement

Keep it **simple, continuous, and impersonal**. Let the field show **arising–passing** everywhere; meet *upakkilesa* lightly; and keep your hand on the **vedanā→taṇhā** lever in real time. When those three stay steady, udayabbaya-ñāṇa matures on its own—and the path ahead opens.

Chapter 120 — Purification by Knowledge and Vision of Dissolution (Bhaṅga-ñāṇa)

Content Overview

Bhaṅga-ñāṇa (“knowledge of dissolution”) is the insight that all conditioned phenomena (rūpa–nāma) are *primarily* known as ending. After the clarity and sparkle of **Udayabbaya-ñāṇa** (rise-and-fall), the meditator’s attention naturally slips from the “rise” to the **moment of vanishing**: frames drop out, sensations cut off, thoughts fade mid-sentence, and even the knowing appears as discontinuous. Mogok Sayadaw would call this **seeing dependent cessation live**—“when this ceases, that ceases”—especially at the pivot where **feeling would normally recruit craving (C2)**.

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Your work in this chapter is to let the *ending* teach you anicca, dukkha, and anattā without forcing anything, and to stay balanced as the system de-solidifies.

Key Concepts

- **What is dissolving?** Every unit of experience (five aggregates) shows its **end-phase**: body sensations flicker out; feeling-tones blink off; perceptions lose grip; formations lose momentum; the momentary knowing is seen as a discrete blip that ends.

- **Why this matters:** “Ending” is **nirodha-flavored** information. It cools greed/aversion and weakens identification. Properly held, it prepares the mind for the next insights (bhaya-ñāṇa, ādīnava-ñāṇa, etc.) without shock.

- **Mogok present-flow lens:** Track **Door → Contact → Feeling**, then calmly notice **feeling’s vanishing** before any leaning. Let the C2 “bridge” (vedanā→taṇhā) **fail to ignite** because the object, the tone, and even the knower are already dissolving.

- **Visuddhimagga arc (for context):** After rise-and-fall becomes predominant in its “fall” aspect, dissolution dominates; fear and dispassion often follow in due order. Keep your seat and your kindness—don’t dramatize.

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Framework Analysis (Early Buddhist Texts → Practice Handles)

1) Five Aggregates (Pañcakkhandhā)

- **Rūpa (form):** Heat, pressure, vibration, color, sound—seen as **cutting off** moment by moment.
- **Vedanā (feeling):** Pleasant/unpleasant/neutral **terminate** before craving can bite.
- **Saññā (perception):** Labels don't complete; recognitions **collapse** mid-way.
- **Saṅkhārā (formations):** Intentions, urges, and moods **lose momentum**.
- **Viññāṇa (consciousness):** A discrete knowing **ends** and another door lights up.
  Three marks: anicca is explicit (only endings show), dukkha is the strain of what can't be held, anattā is the non-mastery of the ending.
  Practice cue: softly name **"ending… ending…"** or **"gone"** at the cut-point.

2) Twelve Sense Bases (Saḷāyatana) & 3) Eighteen Elements (Dhātu)

- Each door shows **contact** → **feeling** → ***stop***. The **object** and the **door-specific consciousness** both blink out.

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- **Element language** (earth, water, fire, air) helps de-personalize: “pressure ends,” “warmth ends,” “motion ends.”

4) Four Noble Truths

- **Dukkha:** What ends cannot secure you.
- **Samudaya:** Craving can’t construct if **feeling has already ceased** in clear view.
- **Nirodha:** The “cool gap” after an ending is a **taste of cessation** (not the supramundane nirodha, but its shadow).
- **Magga:** Right mindfulness and right collectedness hold attention **at the cut-point**; right view reads the *ending* rightly.

5) Dependent Origination (Paṭicca-samuppāda)

- **Present effect** (viññāṇa→vedanā) is watched **to its dissolution**; the usual **C2** (vedanā→taṇhā) **fails** when feeling ends in full awareness.
- You are training **dependent cessation**: *“With the cessation of this, that ceases.”*
- Mogok handle: keep one eye on **vedanā’s end**; **don’t feed C2**—let the wheel **lose torque**.

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6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body:** Track the *end* of contact—last micro-pulse of pressure/heat/motion; note “ending.”
- **Feeling:** Catch the *termination* of pleasant/unpleasant/neutral; **name and release**.
- **Mind:** See the **knower blink off**; note “mind ending.”
- **Dhammas:** Observe DO live (contact→feeling→(no craving)), insight knowledges, and the three marks **at the cut-point**.

Practice Method (Mogok-style vipassanā; seated & walking)

Set-up (5–7 min)

- Sit steady; soften the face/jaw; settle on the **breath’s last 25%** (the fade at exhale’s tail) as your default “ending” cue.
- Intention: “May I know ending as ending—kindly, clearly, evenly.”

Core Drills (30–40 min)

1. **End-Phase Breath Anchor**

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- Feel the **finish** of each exhale: *ending…*
- Let the mind learn the **texture of stopping**. If a sound or itch grabs, switch to the **ending there**, then return.

2. **Door-by-Door Dissolution**
   - **Ear:** Listen for the **fall** of a sound's tail.
   - **Eye (closed):** Notice the **blink** in the visual field (darkness "shimmers," then **gaps**).
   - **Body:** Track micro-pulses at a touch point; feel **the last pulse vanish**.
   - **Mind:** Thoughts trail off—catch the **cut** (not their stories).
3. **C2 Safeguard (Feeling→Craving)**
   - The *moment the tone ends*, silently label **"ended"** and **relax the chest/abdomen 5%**.
   - Let **gratitude/ammā** (soft warmth) flood the gap for half a breath; this prevents reflex grasping.

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4. **Three-Door Rotation (anicca/dukkha/anattā)**
    - **Anicca pass:** Count 10 consecutive endings—any door.
    - **Dukkha pass:** Notice the **futility of holding** what ends; soften any bracing.
    - **Anattā pass:** Sense **non-mastery** over endings; let humility and ease spread.

Walking (10–15 min)

- Half-step pacing. Note **"lift–move–place–end."** Make the **landing-end** your star: *ending… ending…*

Close (3–5 min)

- Review 2–3 clear endings and their **after-taste** (cool, wide, unsticky). Share merit; stand slowly.

Progressive Development (your 3 stages, specified)

- **Stage 1: Initial Dissolution**
  "Oh, things are *ending*." You catch a few tails: breath fades, a sound stops. Keep it simple; don't chase more.

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- **Stage 2: Clear Dissolution**
  Endings appear **frequently and across doors**; objects rarely complete. Awareness is **continuous at the cut-point**.

- **Stage 3: Complete Dissolution**
  Pervasive vanishing; object and knower feel frame-by-frame. Insight matures toward the next knowledges. Stay calm.

Important Points (your list, with how-to)

- **Don’t create fear:** Treat fear as **another object that ends**; meet its body markers (flutter/heat) and watch them **cut off**.

- **Stay balanced / natural:** Keep effort **medium**; widen attention 5–10% whenever the field feels too tight.

- **Accept dissolution:** Replace “What’s wrong?” with **“This is right on time.”**

- **Maintain mindfulness:** Prioritize **evenness** over intensity.

Signs of Progress

- **Crisp endings** seen many times per minute.

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- **Craving aborts** on its own because **feeling ends** in time.
- **Attachment thins;** natural **upekkhā** grows.
- **After-taste** of **cool space** (paccaya-nirodha flavor) between events.

Common Challenges & Remedies

- **Fear / disorientation:** Ground in **touch + exhale tail;** mentally say “safe, here.” If strong, open the eyes, widen attention, add mettā for 1–2 min.
- **Trying to hold the ending:** Smile gently; say **“let the ending end.”**
- **Over-chasing disappearance:** If hunting, switch to **counting 10 natural endings**; stop at 10.
- **Slackness after coolness:** Re-brighten with 2 clear breaths, then return to endings.

Specific Guidelines (your bullets → concrete moves)

1. **Stay with the natural process:** No forcing; **receive** the cut-point.
2. **Don’t fabricate disappearance:** If you suspect contrivance, change door (ear → body) and find **spontaneous** endings.

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3. **Keep balanced awareness:** Balance **energy–concentration** with the **five faculties** (see below).

4. **Allow fear to dissolve:** Name its **body sign** (“tight,” “flutter”), feel it **end**, return to breath-tail.

5. **Maintain stability:** If “floaty,” **touch the floor**, straighten spine slightly, lengthen exhale 5%.

Working with Fear (brief toolkit)

- **Name & locate:** “Fear… chest flutter… ending.”
- **Element scan:** Convert to **air (vibration)/fire (warmth)/** and watch each **end**.
- **Kind contact:** Right hand on sternum; one **warm breath** into the palm; then back to endings.
- **Interval training:** 3 minutes dissolution ⇄ 1 minute **whole-body awareness** (tonic balance).
- **Don’t pathologize:** Fear often flags the **shift from rise to fall**—take it as **progress**, not problem.

Deepening Dissolution Insight

- **Short “gone” strings:** Note **10 “gone”** in a row (any door).

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- **Cross-door sync:** Hear the end of a sound *as* the breath-tail ends—feel the **stacked cessation**.

- **C2 watch:** Track **feeling's last pixel**; confirm **no leaning** follows. Smile—this is **wheel-cooling**.

- **After-taste check:** Each clear ending leaves a **cool gap**—know it briefly, then move on.

Maintaining Balance (five faculties tune-up)

- **Saddhā–Paññā (faith–wisdom):** If spooked, lean on **faith** ("this is lawful"); if dreamy, sharpen **wisdom** ("name the exact end").

- **Viriya–Samādhi (energy–collectedness):** If dull, **upright + brighten**; if tense, **softer gaze + longer exhale**.

- **Sati (mindfulness):** Keep it **continuous but light**, like holding a bird without squeezing.

Exercises (for home and classroom)

1. **Sound-tail lab (10 min):** Sit by a window; catch **the last millisecond** of each sound. Count **10 tails**; rest 3 breaths; repeat thrice.

2. **Touch-end walking (10 min):** Half-steps; spotlight the **end** of each footfall.

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3. **Breath-tail journal (1 page):** Note 3 moments/day when **ending prevented wanting**.

4. **C2 checkpoint (on the hour):** Ask, “What just ended? Did wanting start?” If not, **note success**.

5. **Fear titration (if applicable):** 2 min endings → 30 s mettā (“May I be safe.”) → repeat × 4.

References & Internal Sources (for your apparatus)

- **EBT anchors:**
    - *Satipaṭṭhāna* method (MN 10); aggregates similes and not-self (SN 22.59; SN 22.95).
    - Dependent origination standard & analysis (SN 12.1–12.2).
- **Visuddhimagga (Vism. XX)**: sequence of insight knowledges; the shift to dissolution; ensuing knowledges (fear, danger, disenchantment).
- **Mogok lineage (present-flow DO & C2 pivot):**
    - *Full Data about DO with cycles diagrams* — two roots, four periods, **C2 (vedanā→taṇhā)** bridge, and pedagogy of the present segment.

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- *The Five Aggregates…* — handy aggregate definitions, similes, and three marks for classroom integration.

- **Mahāsi, Pa-Auk, Ledi, Nandamālā (comparative streams):**
  - *Mahāsi — Satipaṭṭhāna Vipassanā*: practical markers for rise→fall→dissolution.
  - *Path of Purification* (2011 ed.): seven purifications; mapping of vipassanā-ñāṇas; balance of faculties.
  - *The Doctrine of Paṭiccasamuppāda* (U Thandaing): present-flow DO and cessation logic at the pivot.

Take-home

Bhaṅga-ñāṇa is the art of **ending-literacy**. Let sights, sounds, touches, thoughts, and even the knower **end in view**. When **feeling ends**, **craving has nothing to grab**; the wheel loses fuel. Stay kind, stay balanced, and keep it natural. The cool gaps you learn to trust here become the doorway to the next insights—and, step by step, to release.

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Chapter 121 — Purification by Knowledge and Vision of Fear

(*Bhaya-ñāṇa / Bhayatupaṭṭhāna-ñāṇa*)

Content Overview

Bhaya-ñāṇa is the insight that **all conditioned phenomena are inherently dangerous**—not in a panicky, aversive way, but as a lucid appraisal that anything conditioned is unstable, unreliable, and thus fearful as a basis for security. In the Visuddhimagga this is called "**knowledge of appearance as terror**" and it naturally matures into knowledge of danger, dispassion, and desire for deliverance; crucially, it is a calm *judgement* of danger rather than emotional fright.

This chapter anchors Bhaya-ñāṇa in Early Buddhist frameworks (khandha/āyatana/dhātu, the Four Noble Truths, paṭiccasamuppāda, and satipaṭṭhāna) and gives **step-by-step Mogok-style protocols** for cultivating it safely—especially by guarding the **vedanā→taṇhā** hinge.

Key Concepts (teacher-safe, text-anchored)

- **Definition (Vism):** "Appearance as terror" sees all formations as fearful; the mind appraises danger in what arises and ceases.

- **Not panic:** "It does not itself fear; it is simply judgement of fearfulness." This is your tone guardrail.

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- **Five sources fueling the sense of danger:** arising, occurrence, the mark (sign), accumulation, and rebirth-linking—each exposes the precariousness of saṅkhārā.

- **Balancing factor:** When fear bites too hard, briefly incline the mind to **knowledge of peace** (Nibbāna's opposite property) to steady it—then return to insight.

- **Practice pivot (Mogok):** Keep mindfulness at **feeling** so **craving doesn't grow** (C2 cut).

Framework Analyses

Five Aggregates (Pañca-khandhā)

In Bhaya-ñāṇa, each aggregate is "**fearful**" because it offers no safe harbor: **rūpa** decays, **vedanā** flips tone, **saññā** mislabels, **saṅkhāra** constructs and collapses, **viññāṇa** winks in/out. This is exactly the Visuddhimagga's appraisal of "all formations as terror," which ripens into knowledge of danger and dispassion.

Twelve Sense Bases (Dvādasāyatanāni) & Eighteen Elements (Aṭṭhārasa-dhātuyo)

Door-by-door, contact delivers tone; tone tempts leaning. Seeing this loop **at each āyatana** reveals why the world of the six doors is unsafe as a refuge. (Mogok pedagogy: label "door → phassa → vedanā," then watch whether **C2 fires**.)

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Four Noble Truths

Bhaya-ñāṇa matures **dukkha-sacca**: seeing the burden in what is felt/known (3–7) and why **origin (samudaya)** at 8–10 is perilous. In classroom overlays: read ③ **(taṇhā–bhava)** as *to be abandoned* and ② **(viññāṇa–vedanā)** as *to be known*—so fear becomes a **wise refusal** to invest in causes of suffering.

Dependent Origination (Paṭiccasamuppāda)

The **live hazard** is the flip at **vedanā→taṇhā** (C2). Trained correctly, Bhaya-ñāṇa notices the *moment danger begins*—the urge to delight/resist/drift—and **cuts** the escalation before clinging/becoming ignite.

Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā:** feel posture/pressure changes as unsafe refuges.
- **Vedanānupassanā (primary):** name tone; hold the “two-breath window”; prevent C2.
- **Cittānupassanā:** note fear, aversion, greed when present, *as states*—not “mine.”
- **Dhammānupassanā:** contemplate the three marks to stabilize wise fear into dispassion.

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Practice Method (aligned with your outline)

1) Foundation Understanding

- **Recognition of danger in formations:** adopt Vism's appraisal: "mere judgement of fearfulness," not panic.

- **Clear seeing of the *flip point*:** vedanā is effect; taṇhā is fresh cause—**cut at C2**.

2) Systematic Observation

(a) Three Realms: however refined (kāma/rūpa/arūpa), the aggregate-stream still breaks; note the same **door → phassa → vedanā → (tempted C2)** signature.
(b) Five Aggregates: run "Khandha Spotting" loops; pause at **vedanā** to check for C2.

3) Key Aspects

(a) Types of Fear: birth/aging/illness/death and "fear of all formations"—understood as the **unreliability** of whatever arises. (Vism's five sources show *why* they're unsafe.)
(b) Proper Attitude: "clear seeing without aversion… recognition without resistance." If shaken, use **knowledge of peace** briefly, then resume insight.

4) Progressive Development

- **Stage 1 – Initial Fear:** frequent "danger" notes on quick rise-and-fall.

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- **Stage 2 – Mature Fear:** steadier, quieter, less reactive; fear turns *sober*.

- **Stage 3 – Transformative Fear:** natural **nibbidā** (disenchantment) and **virāga** (fading) incline the mind toward **vossagga** (relinquishment). (Vism: fear → danger → dispassion → desire for deliverance.)

5) Important Points (teacher cards)

- Do **not** manufacture fear; let **anicca** show the hazard.

- Keep balance with **peace-perception** when needed.

- Keep **continuous mindfulness at vedanā**; don't "fix the feeling." (Result ≠ controller.)

6) Signs of Progress

- Clear seeing of danger without distress; **growing dispassion** and effortless **withdrawing** from causes. (Vism: judgement of fearfulness, not fright.)

7) Common Challenges (and fixes)

- **Overwhelm:** briefly incline to **peace**; widen to whole-body breath; return to vedanā tracking.

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- **Fighting results:** don't "fix" feeling; **know** it; **cut** at craving.

- **Mistaking special experiences for path:** keep the "**imperfections of insight** are not the path" reminder in your margin.

8) Specific Guidelines (micro-protocols)

- **Keep practice balanced:** alternate 10–15 min **vedanānupassanā** with short "peace glance" as needed.

- **Stay with direct experience:** use the "two-breath window at vedanā; check C2."

Three Targeted Protocols (pick & apply)

A) Working with Overwhelming Fear

1. **Name it accurately:** "judging danger, not panicking."

2. **Peace-glance (30–60 sec):** incline to the felt sense of *cessation/quiet* (knowledge of peace) until the surge settles.

3. **Return to vedanā:** door → contact → tone; hold two breaths; confirm whether C2 started.

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B) Maintaining Balance in Practice

- **Diagram mantra:** “Know ②, abandon ③, prevent **C3**.” (Keeps roles clear: result vs cause.)
- **Function prompts:** write under arrows: “Contact → Feeling = **feels** the blow.” (Avoids reifying a controller.)
- **Weekly balance diary:** track dullness/restlessness and adjust supports.

C) Deepening Insight (from fear → disenchantment)

- **Door-wise drills:** keep vedanā neutral by default at sight/sound/smell/taste; use that **micro-window** to *not* launch craving.
- **Map “live DO” aloud:** “phassa → vedanā → taṇhā → upādāna …” until the urge softens.

Exercises (for this chapter)

1. **Khandha Spotting (10 minutes):** one door; label **rūpa** → **vedanā** → **saññā** → **saṅkhāra** → **viññāṇa** once/breath; pause at **vedanā** and check C2. Score “latency to tone.”
2. **Two-Breath Window Drill:** any pleasant/unpleasant spike → two breaths of simple knowing; verify whether craving launched.

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3. **Door Diary (3 days):** log three events/day: object → **phassa** → **vedanā** → whether C2 fired; note one successful cut.

References

- **Visuddhimagga (Ñāṇamoli ed., 2011)** — Bhayatupaṭṭhānañāṇa (“appearance as terror”), its sources, neutrality of judgement, and balancing with “knowledge of peace.”

- **IMR / Mogok pedagogy (Breaking the Wheel teacher pack)** — live C2 cut at **vedanā→taṇhā**, door-wise tone drills, function-language, and classroom QA.

- **Full DO Data (cycles & overlays)** — mapping ②→③ as **dukkha→samudaya** handoff; three vaṭṭas framing danger.

Closing cue

Remember: *Bhaya-ñāṇa is wisdom-based fear.* It is the **lucid recognition** that anything fabricated is unsafe to cling to. Cultivated correctly—with **balance** and **door-wise vedanā clarity**—it ripens into **nibbidā** and **virāga**, and the chain simply has less to grab.

Chapter 122 — Purification by Knowledge and Vision of Disadvantages/Danger (Ādīnava-ñāṇa)

Content Overview

Ādīnava-ñāṇa is the insight that sees all conditioned phenomena (saṅkhārā) as dangerous, disadvantageous, and unreliable. In the classical vipassanā sequence it follows Bhaya-ñāṇa (appearance as terror) and precedes Nibbidā-ñāṇa (disenchantment). This chapter grounds the practice in Early Buddhist frameworks and Mogok Sayadaw's present-moment dependent-origination method, training the meditator to recognize how "the danger" functions right where contact and feeling tend to slide into craving.

Where this fits in the insight arc (Visuddhimagga XXI):
…appearance as terror → **knowledge of danger (ādīnava)** → knowledge of dispassion (nibbidā)….

Key Concepts

Three kinds of dukkha to be discerned here

- **Dukkha-dukkha** (obvious pain)
- **Vipariṇāma-dukkha** (suffering due to change)

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- **Saṅkhāra-dukkha** (the oppression of conditioning itself).

Ādīnava-ñāṇa leans especially on **saṅkhāra-dukkha**—the built-in burden of maintaining the five aggregates, “the burden” (bhāra) that must inevitably break down.

The aggregates as “unsafe ground”

The aggregates are **impermanent, unsatisfactory, and non-self** (tilakkhaṇa).
Phena Sutta similes sharpen the “danger” view: form = foam, feeling = water bubble, perception = mirage, formations = plantain trunk, consciousness = conjurer’s trick.

Mogok method: the “hot zone” is vedanā → taṇhā

In dependent origination, the **present flow** most likely to tip into danger is the transition **feeling (vedanā) → craving (taṇhā) → clinging (upādāna)**; Mogok teachings highlight working *right there* to prevent the slide. Feeling’s bubble-like, bursting nature makes craving an unreliable “solution” that creates future becoming.

Framework Analysis

Five Aggregates (Pañcakkhandhā)

- **Rūpa:** like **foam**—appears solid, collapses on inspection; unsafe as a refuge.

- **Vedanā: bubbles**—blink-quick; treating them as a basis for happiness is dangerous.

- **Saññā: mirage**—misleads; danger = being guided by distorted perception.
- **Saṅkhārā: plantain trunk**—no core; clinging to them fabricates more burden.
- **Viññāṇa: magic trick**—seems owner-like; in truth, conditioned and passing.
  Seeing these clearly leads to **dispassion (virāga)** and release (vimutti).

Twelve Sense Bases (Dvādasāyatanāni) & Eighteen Elements (Aṭṭhārasa Dhātuyo)

At each door, **contact (phassa)** → **feeling** → **craving risk**. Spotlight the chain as a repeating *contact–feeling–craving* micro-loop across six bases and their corresponding consciousnesses; note how **phassa** is a key saṅkhāra factor to be known and not owned.

Four Noble Truths

- **Truth of dukkha:** aggregates are the **burden**; even pleasant experience is fragile.
- **Origin:** danger *peaks* when vedanā conditions taṇhā.
- **Cessation:** when the slide to craving is understood and **not fed**, the mass of suffering is contained.
- **Path:** the satipaṭṭhāna-driven seeing of the “unsafe” nature yields **nibbidā** → **virāga** → **vimutti**.

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Dependent Origination (Paṭiccasamuppāda)

Use the **present-cause** quadrant: **vedanā → taṇhā → upādāna → bhava**. Train perception to register **danger at the vedanā pivot**, not after clinging has hardened.

Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body:** perceive posture/breath as **unstable**, not “me/mine.”
- **Feelings:** see pleasant/unpleasant/neutral as **bait** that dissolves; don’t bite.
- **Mind:** recognize hungry mind-states (wanting/aversion) as **danger flags**.
- **Dhammā:** contemplate **five clinging aggregates as burden** and the DO link between feeling and craving.

Practice Method (45–60 minutes)

Attitude: “See the draw-backs, not with dislike, but with clarity.” This is insight through **comprehending danger**—not manufacturing aversion (Vism sequence).

1. **Settle & Frame (5 min)**

- Establish open awareness of the body. Whisper the frame: “All that is conditioned is unreliable.” Feel the tone of that truth without resistance.

2. **Kāyānupassanā pass (10–15 min)**

   - Track breath/posture micro-shifts. On each noticeable change, label softly: “unstable… changing.” Note the fatigue of keeping the body “held” (the **burden** perspective).

3. **Vedanānupassanā (15–20 min, Mogok focus)**

   - Each **contact** → **feeling**: mark its tone (pleasant / painful / neutral).

   - Immediately look for the reflex: “want more / want away / spacing out.” **This is the danger point**—watch for the urge that would become taṇhā. Let the feeling **burst like a bubble** and pass without purchase.

   - If craving has already arisen, mark “craving,” relax effort, return to bare feeling, and re-observe its dissolution.

4. **Cittānupassanā (10 min)**

   - Notice mind-states hungry for relief or sweetness. Label “wanting / resisting / fog.” See them as **saṅkhārā with no core** (plantain-trunk simile).

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5. **Dhammānupassanā close (5–10 min)**

    - Brief review: five aggregates **= unsafe refuge**; **contact→feeling** is the **risk window**; **not feeding** that movement is safety. End with the felt sense of **nibbidā beginning** (cooling interest), which naturally matures into **virāga**.

Systematic Observation Cues

a) Three Types of Dukkha — live markers

- **Obvious pain:** pressure, ache, sadness: “rough ground.”
- **Due to change:** sweetness souring, comfort slipping: “melting ground.”
- **Conditioned oppression:** the *effort* of holding any experience together: “burdened ground”.

b) Areas of Observation

- **Physical:** instability/fatigue of posture, breath, temperature shifts.
- **Mental:** the *manufacturing* quality of thoughts/intentions—no core (plantain trunk).
- **Existential:** nothing in the five aggregates can finally satisfy; they are tools, not refuge.

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- **Conditional:** track **phassa** → **vedanā** → **taṇhā** in real time.

Five Aspects of Ādīnava (working list)

1. **Continuous oppression:** all aggregates require maintenance—hence the “burden”.
2. **Unsatisfactory foundation:** they are **dukkha** by nature.
3. **Source of suffering:** when feeling is misconstrued, craving is born.
4. **Subject to destruction:** all are rising-passing; cannot be secured.
5. **Unreliable:** like foam, bubbles, mirage, trunk, trick—great *seeming*, poor *staying*.

Progressive Development

- **Stage 1 — Initial Recognition:** “This cannot truly protect me.” Short glimpses many times per sit.
- **Stage 2 — Deep Understanding:** Persistent sense that every dependently arisen thing is **risky to cling to**. Interest in chasing fades; **nibbidā** begins.
- **Stage 3 — Complete Vision:** Seeing danger so cleanly that **dispassion (virāga)** blossoms on its own.

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Signs of progress: effortless detection of the vedanā→taṇhā "turn," natural cooling, wider equanimity, less impulse to fix/control.

Working with Difficult Emotions (advanced but essential)

- **Name the tone first (vedanā), not the story.** Let the bubble burst on its own.
- **See the cost of biting the bait.** When the urge to grasp/avoid is recognized as the *danger*, the compulsion eases.
- **Stay in the body's simplicity.** Re-anchor in posture and breath when waves feel big; this is the "burden seen gently," not grimly.

Maintaining Balance (not making aversion)

- Keep the view spacious: "unsafe ≠ hateful."
- End each period by recalling the arc **domanassa/ sukha → vedanā → taṇhā (optional) → upādāna (optional)**; recognize where you *didn't* follow it—this plants confidence in harmless non-feeding.
- If heaviness or depression appears, lighten technique: widen attention, open eyes, or do mindful walking; emphasize **impermanence** over narratives of self.

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Exercises

1. **Vedanā Micro-Lab (10×/day, 30–60 sec each):**
   At any door, name the feeling tone, *see its change*, and ask: “What would this become if I push/pull?” Then **do nothing**. Watch it end like a bubble.

2. **Five-Aggregate Scan (evening, 8 min):**
   One minute each on foam/bubble/mirage/plantain/illusion similes; finish with “burden noted, heart relaxes”.

3. **DO Pivot Drill (sit, 12 min):**
   Track **contact → feeling → (urge?)**. Place a gentle “No thanks” right where craving would start. Re-feel the body cool as the chain doesn’t fire.

References

- **Visuddhimagga (Path of Purification):** sequence of insights including **Knowledge of Danger (ādīnava-ñāṇa)**; three kinds of dukkha.

- **Aggregates & Similes:** Phena Sutta-based similes and tilakkhaṇa across the five aggregates; the **burden** teaching (SN 22.22).

- **Dependent Origination (Mogok emphasis):** present-flow spotlight on **vedanā → taṇhā → upādāna** and how to interrupt it in real time.

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- **Contact/Feeling dynamics in practice:** phassa as key condition; watch the slide at the sense doors.

Closing reminder

Ādīnava-ñāṇa matures not by **pushing away** but by **seeing through**. When the true cost of grasping is understood *directly*, the heart naturally loses interest—giving way to **nibbidā** → **virāga** → **vimutti**.

Chapter 123 — Purification by Knowledge & Vision of Disenchantment (Nibbidā-ñāṇa)

What it is. Nibbidā is the natural cooling of fascination for conditioned phenomena when they're seen clearly as impermanent, unsatisfactory, and not-self. In the **Visuddhimagga** it unfolds after fear (bhaya-ñāṇa) and danger (ādīnava-ñāṇa), and before desire for deliverance, reflection, and equanimity about formations (saṅkhārupekkhā) — the classic "snake-poison" simile sequence that begins with wise seeing, passes through fear/danger, then **dispassion** (disenchantment) and release.

In EBT refrain form, when the five aggregates are seen "as they really are," one **becomes disenchanted (nibbindati)**; being disenchanted, **fading** (virāga) and **liberation** (vimutti) follow (cf. Anattalakkhaṇa Sutta patterns). The Upanisā (Supporting Conditions) cycle likewise places **yathābhūta-ñāṇadassana** → **nibbidā** → **virāga** → **vimutti**. Our internal handbook restates this

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path explicitly: seeing the aggregates and their three marks conditions *yathābhūta-ñāṇadassana*, which conditions **nibbidā**, then **virāga**, etc.

Content Overview

- **Aim:** Let disenchantment arise **without aversion**, from direct insight into conditioned processes.

- **Outcome:** A steady, peaceful “turning away” (nibbidā) from formations that matures into fading (virāga) and release.

Key Doctrinal Anchors

- **Vism XXI (insight sequence):** fear → danger → **disenchantment** → desire for deliverance → reflection → equanimity about formations.
- **Aggregates as empty/unsafe:** SN 22.59 & SN 22.95 are repeatedly used here: the five khandhas share the three characteristics; similes (foam, bubble, mirage, plantain trunk, magic) de-glamorize attachment, paving the affective ground for nibbidā

Framework-by-Framework Reading

Five Aggregates (Pañcakkhandhā)

- **Rūpa:** foam-like, hollow, collapsible under scrutiny → disenchantment with the body’s supposed solidity.

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- **Vedanā:** bubble-like; bursts quickly → disenchantment with chasing pleasant/avoiding unpleasant.
- **Saññā / Saṅkhārā / Viññāṇa:** mirage, plantain trunk, magic → disenchantment with meanings, fabrications, and the mirage of continuity.
  Seeing these three marks across all five is the **proximate condition** for nibbidā.

Twelve Sense Bases (Āyatanas)

Disenchantment spreads to eye-ear-nose-tongue-body-mind and their objects: at each contact you recognize “only conditions meeting,” reducing the *gloss* of sights/sounds/etc. The “bubble/mirage” similes are practical antidotes to enchantment with the six fields.

Eighteen Elements (Dhātus)

Split experience into **organ–object–consciousness** triads; notice each triad’s rise/fall and the **lack of owner**. Disenchantment grows as you see elements functioning **without ‘me’** (non-appropriable phenomena).

Four Noble Truths

- **Truth of Suffering:** the aggregates and sense-fields are incapable of lasting satisfaction.
- **Origin:** habit energy at *vedanā* → *taṇhā* (feeling → craving) keeps “re-enchanting” experience.
- **Cessation/Path:** nibbidā marks the **cooling** of enchantment; it tilts the mind toward **virāga** and **release**.

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Dependent Origination (Paṭiccasamuppāda)

Mogok method: work where the wheel spins **today**: *phassa* → *vedanā* → *taṇhā* → *upādāna* → *bhava*. When *vedanā* is seen as bubble-like and ownerless, **delight doesn't catch**, disenchantment blossoms, and the present-flow connection (*vedanā* → *taṇhā*) is cut.

Four Foundations of Mindfulness

- **Kāyānupassanā:** de-glamorize posture/breath/body via element view; keep the *foam* simile close.
- **Vedanānupassanā:** the **primary gate** for nibbidā — stay with *feeling as feeling*, bubble-like, without narrative → disenchantment with hedonic pursuit.
- **Cittānupassanā:** track "liking/interest" as an object; see the mind **lose interest naturally**.
- **Dhammānupassanā:** watch the **vedanā→taṇhā** junction in real time; note three marks; verify non-self.

Practice Method (building on your outline)

1) Foundation Understanding (5–10 min priming)

- Silently recall: "The five aggregates are impermanent, unsatisfactory, not-self." Use one simile per sit (e.g., *vedanā as bubbles*) to set the affective tone toward **cool dispassion** rather than aversion.

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2) Systematic Development (main practice, 30–45 min)

A. Area-by-Area Disenchantment

- **Physical phenomena:** breath, posture, element sensations → track micro-arising/ending; whisper-note “foam, foam” when solidity enchants.

- **Mental phenomena:** thoughts/intentions/attention pulses → watch them **construct** and **dissolve** (plantain-trunk simile).

- **Sense experiences:** at each contact: “seeing only sight… hearing only sound” → brief, ownerless. Bubble/mirage imagery helps the heart release its glamour.

B. Four Characteristics that mark true nibbidā

1. **Natural, not forced** (no pushing away).

2. **Wisdom-based** (born of seeing causes/conditions).

3. **Non-aversive** (cooling, not irritation).

4. **Leads to peace** (quiet, balanced energy). (See Vism’s placement before equanimity about formations.)

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3) Stages of Development (phenomenology)

- **Stage 1 — Initial Disenchantment:** frequent micro-moments of “not buying it” after seeing rise/fall; appetite for stimulation softens; practice still requires gentle re-aiming.

- **Stage 2 — Mature Disenchantment:** sustained neutrality toward pleasant/unpleasant; effort becomes lighter; contact is known without leaning.

- **Stage 3 — Complete Disenchantment:** pervasive coolness and **non-appropriation**; effortless continuity of mindfulness; seamless segue toward **virāga** and **saṅkhārupekkhā**.

Maintaining Balance in Practice (indriya-samatta)

- **Energy ↔ Concentration:** if practice turns dry or edgy, extend exhalations and widen attention for a few minutes; if it turns dull, fine-grain the object (e.g., micro-pulses in vedanā).

- **Faith ↔ Wisdom:** briefly recollect the Buddha/Dhamma (confidence) when cynicism creeps in; re-ground in direct sensations (wisdom) when you drift to views.

- **Mindfulness as governor:** keep it continuous but **soft**; let disenchantment arrive as a *result*, not a project.

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Developing Genuine Disenchantment (step-by-step)

Sitting protocol (40 minutes):

1. **Settle (5'):** breath in the chest/nostril; whole-body field.

2. **Gate choice (15'):** pick **vedanā**. Each feeling tone: *know it as bubble*; silently label only when needed ("pleasant", "unpleasant", "neutral"). **See** its appearing → vanishing. When craving starts, **feel** the leaning **as a sensation** — then relax the lean.

3. **Broaden (10'):** include thoughts/intentions as **formations** (plantain-trunk): built, layered, coreless. Interest fades by itself.

4. **Sense-field sweep (10'):** eye-ear-nose-tongue-body-mind; at each contact note "only conditions." Rest in the **taste of cooling**.

Walking (15–20 minutes): feel pressure-wave segments (lifting/moving/placing) break into flickers; let **curiosity** replace **preference**. Disenchantment here feels like "nothing to get," yet presence is vivid.

Everyday micro-cues (10 seconds): at a ping/sugar-urge/scroll-impulse, pause → locate **vedanā** → name "bubble" → exhale → re-engage from neutrality. This is the Mogok **present-flow cut** at *vedanā → taṇhā*.

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Working with Common Challenges

Challenge	How it shows up	Antidote (what to *do*)
Forced disenchantment	Pushing away, irritability	Re-establish “just seeing”; recall similes; soften the breath; let disenchantment be **effect**, not aim.
Aversive dryness	Dullness/coldness with subtle ill-will	Warm the heart (mettā 3–5 min), then return to vedanā as *bubble* (neutrality, not numbing).
Conceptual nibbidā	Clever ideas, little affective shift	Increase **khaṇato** resolution: watch **momentary** arise/pass; keep labels sparse.
Attachment to dispassion	Pride in being “above it”	Notice the **craving** for special states; treat it as just another **saṅkhāra**; plantain-trunk view.

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Over-focusing on body	Subtle reification of rūpa	Rotate objects; include mind and dhammas; keep **foam** metaphor handy.

Signs of Healthy Progress

- **Natural disinterest** in chasing/avoiding; less “stickiness” at contact.
- **Growing peace & equanimity** across pleasant/unpleasant.
- **Clear comprehension** of aggregates & sense-fields as processes (not possessions).
- **Stable awareness** without strain; effortless continuity.
- **Spontaneous letting-go** (*virāga*) begins to show.

Assessment & Checkpoints

1. **Khandha scan (weekly):** For each aggregate, can you phrase—in your own words—how it fails to satisfy? Use the five similes as prompts.

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2. **Āyatana diary (daily):** Note one sense-contact where you saw the “bubble/mirage” nature and lost interest naturally.

3. **DO junction check (each sit):** Did you meet *vedanā* before it turned into *taṇhā*? If yes, what allowed the **cooling**?

Safety & Attitude

This is **advanced** insight work. Keep ethical conduct and daily balance strong; if heavy fear/dryness arises, widen the field and include kindness. Nibbidā is **peaceful turning-away**, never rejection or depression; it matures on its own when wisdom is **seeing clearly**.

References (internal sources)

- **Visuddhimagga (Path of Purification 2011, Ch. XXI):** insight sequence and “snake/poison” simile framing fear → danger → **disenchantment** → … → equanimity.

- **Aggregates & Three Marks (with similes):** “Breaking the Wheel (IMR)” & “Five Aggregates” handbooks — SN 22.59 & SN 22.95 applications for de-glamorizing the five khandhas (foam, bubble, mirage, plantain, magic).

- **Path to Liberation summary used in this chapter:** yathābhūta-ñāṇadassana → **nibbidā** → **virāga** (internal booklet).

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Exercises (Mogok-style, DO-centric)

1. **Vedanā Gate Drill (15 min × 3/day):** Sit; at each felt tone, name it once, then stay with its **texture** until it ends by itself. When “leaning” toward/away appears, treat the *leaning* as the object until it releases. Repeat. (Cuts *vedanā* → *taṇhā*.)

2. **Five-Simile Cycle (1 simile/day):** Bring the day’s simile (foam/bubble/mirage/plantain/magic) into both sitting and daily-life contact. Let imagery **tilt the heart** toward nibbidā.

3. **Āyatana Sweep (evening):** Slowly touch each sense base, whispering “conditions only.” Pause at any **pull**; feel it fade.

Closing

Hold the practice lightly. When seeing is crisp and continuous, **nibbidā happens by itself** — a quiet, wise, **non-aversive** turning-away that readies the mind for **virāga** and **release**.

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Chapter 124 — Development/cultivation of Purification by Knowledge and Vision of Desire for Deliverance (Muñcitukamyatā-ñāṇa) to its completion

Content Overview

Muñcitukamyatā-ñāṇa is the wholesome, wisdom-born wish to be free from the mass of conditioned processes (saṅkhārā). In the classical map it follows Nibbidā-ñāṇa (disenchantment) and precedes Paṭisaṅkhā-ñāṇa (reflective consideration) and Saṅkhārupekkhā-ñāṇa (equanimity towards formations). Buddhaghosa states that “desire for deliverance, reflection, and equanimity” are one in meaning with three names according to phase; at the stage of seeing danger one **desires to be delivered from all formations** (muñcitukamyatā), then **reflects/discriminates** (paṭisaṅkhā), and then **remains even-minded** (upekkhā). Visuddhimagga also gives the concise functional definitions: *“One desires to be delivered from all formations—that is desire for deliverance. One discriminates formations—that is reflection. One neither takes them as pleasure nor as pain—that is equanimity.”* In the purification framework, these belong to **Paṭipadā-ñāṇadassana-visuddhi** (Purification by Knowledge and Vision of the Way)

Key Concepts

What this “desire” is—and is not

- **Wisdom-oriented chanda**, not taṇhā (craving). It flows from clear seeing of danger and drawback (bhaya/ādīnava) and the cooling of fascination (nibbidā).

- **Phase-continuity:** it matures naturally into **Paṭisaṅkhā** (skillful scrutiny of conditions) and **Saṅkhārupekkhā** (evenness toward all processes) as the very *same* liberative momentum stabilizes

Mogok integration (Dependent Origination live-edge)

- Mogok Sayadaw’s method highlights the **present pivot**: **vedanā → taṇhā**. If feeling is clearly known, craving does not ignite; if missed, clinging and becoming cascade
- In teaching scripts and reviews, we repeatedly train yogis to **guard vedanā** and **observe citta** so the link to craving is cut.

- Practical summaries across the IMR “Breaking the Wheel” text reinforce this live-edge strategy and its diagnostics.

Framework Analysis

Five Aggregates (Pañcakkhandhā)

- **Rūpa, Vedanā, Saññā, Saṅkhārā, Viññāṇa** are seen as *anicca, dukkha, anattā*. Muñcitukamyatā arises when the mind, disenchanted, **wishes release from identifying with any aggregate**.

- **Practice note:** At the moment of "wanting out," notice it as a **mind-state about aggregates**, not "my" goal. This nips identity-view as it wanes further (Mogok's "dispelling diṭṭhi")

Twelve Sense Bases (Āyatanas) & Eighteen Elements (Dhātus)

- Seeing the **eye-form-eye-consciousness** triads (and the other five) as conditioned elements clarifies that **deliverance is not escape from objects** but **freedom from clinging** in contact→feeling. Guarding vedanā at each door is the operative move.

Four Noble Truths

- Dukkha is the mass of processes taken as "I." The **origin** is taṇhā. The **cessation** is realized by **not letting vedanā feed taṇhā**. The **path** at this stage includes **balanced investigation + calm** to keep the "desire to be free" from flipping into restlessness.

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Dependent Origination (Paṭiccasamuppāda)

- **Live sequence:** phassa → **vedanā** → (cut here) → taṇhā → upādāna → bhava → jāti
- Muñcitukamyatā energizes the **decision to cut** at this pivot, then **Paṭisaṅkhā** examines conditions, and **Saṅkhārupekkhā** holds steady until the chain goes quiet.
- **Four Foundations of Mindfulness (Satipaṭṭhāna)**
- **Vedanānupassanā**: label feeling tone precisely; confirm whether craving follows
- **Cittānupassanā**: note "wanting to be free" as a **mind-state** (alobha-based chanda), see its impermanence, and return to the object.
- **Kāyānupassanā / Dhammānupassanā**: keep the body as neutral frame and balance with hindrance-antidotes so the wholesome desire doesn't become strain.

Practical Application (Mogok-style, seat or walking; ~45–60 min)

1. **Settle & Frame (5–7 min)**

- Acknowledge the sequence you're training: **vedanā → (do not feed) → taṇhā**. Place the intention: *"Know feeling as feeling; know mind as mind."* (Teacher cue set across IMR materials.)

2. **Primary Anchor = Feeling (15–20 min)**

- Breath or footfall as context; but **spot vedanā** in each contact. Label softly: *pleasant / unpleasant / neutral*. Each time, **look for the first flicker of wanting/not-wanting**. If absent: *"seen—no fuel."* If present: *"craving, craving"* and relax attention back to vedanā.

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3. **Secondary Anchor = Mind (10–15 min)**

- When a clean, noble *“wish to be free”* appears, **note it as mind** (*“wanting to be delivered”*), recognize it as anicca/dukkha/anattā, **do not grasp it**. Let it flow into careful **Paṭisaṅkhā** (seeing conditions) and ease into **Upekkhā** (evenness) by doing nothing extra

4. **Balancing the engine (throughout)**

- Use the **Bojjhaṅgas** to balance: if driven or tight, bring **passaddhi/samādhi/upekkhā**; if dull, emphasize **dhammavicaya/viriya/pītiClose (3–5 min)**
- Review one or two episodes: where vedanā arose; whether taṇhā followed; how the **desire for deliverance** manifested and was held lightly.

Working with Challenges

1. **Impatience / “Are we there yet?”**

- Symptom of excess **viriya** over **samādhi/upekkhā**. Add calming, widen attention, rest a few breaths on bodily ease; return to vedanā tracking. Use a **balance diary** for a week.

2. **Forcing progress**

- Reaffirm sequence: Muñcitukamyatā ripens **naturally** from bhaya/ādīnava/nibbidā; you cannot yank the plant to make it grow. Keep technique exact, effort moderate; let the three-phase continuum (desire → reflection → equanimity) unfold.

3. **Attachment to release** (subtle vibhava-taṇhā)

- Diagnose at the live edge: is this wholesome *chanda* or **taṇhā**? If there's contraction or irritation, label **craving** (esp. *vibhava-taṇhā*) and drop into vedanā clarity.

4. **Conceptualizing instead of seeing**

- Use **simple scripts** and everyday triggers (taste of tea; praise/criticism) to re-ground in **felt vedanā**.

Maintaining Balance (faculties & factors)

- **Indriya/Bala balance**: Faith ↔ Wisdom, Energy ↔ Concentration, with Mindfulness central. Track which factor is high/low and apply the appropriate **bojjhaṅga** antidote
- **Samatha supports**: brief calming makes present-moment DO easier to see at **phassa/vedanā**.

Deepening Practice (from Muñcitukamyatā → Paṭisaṅkhā → Saṅkhārupekkhā)

- **Shift from "wanting out" to "wise review"** of conditions (paṭisaṅkhā): "This arises by that; when this ceases, that ceases."

- **Then rest in evenness** (saṅkhārupekkhā) as processes present and vanish without push or pull. This is precisely the threefold maturation Buddhaghosa outlines.

Signs of Progress

- **Natural** wish for release, not grim striving.
- **Quicker detection** of vedanā and **shorter taṇhā episodes**; clinging events de-escalate sooner.
- Growing **steadiness** and **clarity** with fewer swings; easy transition into balanced review/equanimity modes.

Exercises (for one week)

1. **Live-edge micro-drills (daily life, 3×/day, 3–5 min)**
    - During a meal: name the vedanā, watch for “more/less,” and see if you can catch the **moment before craving**.
2. **Citta check-ins (2×/day, 2 min)**
    - Briefly scan for the wholesome *wish to be free*. Note it as **mind**, then **do nothing extra**—let it mature toward review/equanimity.

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3. **Balance diary**
    - Log dullness/restlessness and which **bojjhaṅga** you applied.
4. **Teacher script practice**
    - Rehearse explaining **vedanā → taṇhā** with a simple, concrete example; then test it in your own sit the same day.

References

- **Visuddhimagga (Path of Purification)** — placement of Muñcitukamyatā within Paṭipadā-ñāṇadassana and the threefold phase of desire→review→equanimity
- **Breaking the Wheel (IMR project)** — Mogok present-aspect DO pedagogy; vedanā-pivot drills; lineage cross-references; balancing sets of practice

Closing teacher's note

At Muñcitukamyatā the heart turns decisively toward release. Let that wholesome wish **work quietly**: keep the live edge (vedanā) illuminated, review conditions without tinkering, and favor the ease of equanimity when it appears. The rest of the path knows what to do.

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Chapter 125 — Paṭisaṅkhā-ñāṇa

Development/cultivation of Purification by Knowledge and Vision of **Reflection** (Paṭisaṅkhā-ñāṇa) to its completion

Content Overview

Paṭisaṅkhā-ñāṇa (“knowledge of reflection/re-consideration”) is the seasoned re-examination of phenomena after disenchantment and the wish for release have matured. In the classical sequence it follows **muñcitukamyatā-ñāṇa** and precedes **saṅkhārupekkhā-ñāṇa**, the three functioning “as one stream” that ripens toward equanimity about formations. The Visuddhimagga places “knowledge of reflexion” immediately after “desire for deliverance” and before “equanimity about formations”.

Aim of this stage: to re-investigate the aggregates and sense processes in a cool, workmanlike way—tuning energy and calm as needed—until observation becomes simple, panoramic, and unbiased, preparing the mind for saṅkhārupekkhā-ñāṇa.

Key Concepts

1) What “Reflection” Means Here

- **Not** discursive thinking; **yes** to renewed, direct investigation of conditions with a “seasoned eye.” You re-inspect cause-and-effect without theorizing.

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- The task is **functional review**: check cause/effect, apply **appropriate means** (faculties) briefly, then return to bare seeing.

2) Place in the Insight Arc

- Classical order (excerpt): … **Bhaya** → **Ādīnava** → **Nibbidā** → **Muñcitukamyatā** → **Paṭisaṅkhā** → **Saṅkhārupekkhā** → **Anuloma** … (Vism. XXI).

- Pedagogically: **muñcitukamyatā** hands the baton to **paṭisaṅkhā**; when investigation no longer tugs, **saṅkhārupekkhā** dawns.

3) DO (Paṭiccasamuppāda) Alignment — Mogok emphasis

- Keep the seam-ripper of attention at the **present pivot**: **contact** → **feeling** → **reaction**. Guard **vedanā** so **taṇhā** doesn't light up.

- Practically: note the feeling tone, watch the urge, and let the link **vedanā** → **taṇhā** fail to engage.

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Framework Investigation (how to re-examine)

A) Five Aggregates (pañcakkhandhā)

- Re-scan **rūpa–vedanā–saññā–saṅkhāra–viññāṇa** as **conditions** only (no owner): each is impermanent, burdensome, and coreless—seen *in the moment* rather than thought about.

- Quick cues during sits: “form changing,” “feeling felt → fading,” “perception tagging,” “formation intending,” “knowing knowing.”

- Intent: keep inspection **simple & even**, avoiding analysis spirals.

B) Six Sense Bases (āyatanāni)

- Work the **twelve bases** as gates of conditionality: eye–form … mind–dhammas. Note **contact (phassa) → feeling (vedanā) → urge**.

- If tightening occurs, do a **short zoom-out breath** then resume bare noting.

Practical Application (meditation you can do today)

1) Seated: 45–60 minutes (Mahāsi-aligned noting inside a Mogok frame)

Setup (3–5 min): Soften the eyes; simple intention: *“See causes & effects without meddling.”*
Primary object (10–15 min): rising–falling (abdomen) to stabilize continuous mindfulness; let

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secondary objects (pain, hearing, thinking) be noted on contact.

Paṭisaṅkhā phase (25–35 min):

- **Cycle 1—Vedana gate:** When a feeling stands out, note *"pleasant / unpleasant / neutral."* Immediately watch for **urge**; if it appears, note *"wanting / resisting / ignoring."* Let **vedanā** → **taṇhā** fail to connect.

- **Cycle 2—Aggregate sweep:** 60–90 seconds of crisp passes through khandhas (form→feeling→perception→formations→consciousness). No theorizing; just **present markers**.

- **Micro-titration (only if needed):** Briefly nudge faculties (faith/energy/sati/samādhi/paññā) toward evenness, then drop adjustments and resume bare seeing.

  Close (2–3 min): Stand up mindfulness: *"intending, rising, stepping."* Keep the thread unbroken.

2) Walking: 20–30 minutes

- Track **lifting–moving–placing**; when contact/feeling/urge shows itself, note it in place. If speed wants to increase, let it—**do not micro-manage tempo**.

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Deepening Investigation (your “how-to” for maturity)

1. **Re-observe, don’t re-explain.** Keep attention on **fresh contact**; avoid pulling in memory or comparison.

2. **Work the present DO seam.** Use the practical cue: “contact → feeling → reaction” loops all day (chair pressure, inbox ping, taste of tea).

3. **Short tuning, long seeing.** If off-balance, titrate faculties for ~60–90s; then release back into non-interfering observation.

4. **Let speed choose itself.** High-frequency cycles? Fine. Don’t throttle attention.

5. **Trust the relay.** Desire for deliverance → reflection → equanimity is a **continuum**; don’t force a “stage change”.

Maintaining Balance (sama-indriya management)

- **Too tight / heady?** One or two **zoom-out breaths**; widen field, soften labeling, then resume.

- **Too slack / dreamy?** Slightly sharpen labels for 60 seconds; feel posture’s lift; then drop labels to a whisper.

- **Effort vs. ease:** Remember, paṭisaṅkhā is *functional review*, not endless tinkering.

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Working with Common Challenges

1. **Over-thinking / models taking over** → *Antidote:* replace content with **contact**: “seeing, hearing, touching,” then **feeling tone**, then any **urge**.

2. **Re-introducing doubt (“Am I progressing?”)** → *Antidote:* 30–60 seconds of faculty tuning; resume bare seeing; remember the trio flows into equanimity.

3. **Micro-managing tempo** → *Antidote:* Let the speed self-organize; you just stay continuous.

4. **Subtle striving after fruition** (a hangover from muñcitukamyatā) → *Antidote:* convert desire into **method**—steady, center-less watching.

Signs of Progress

- **Even, sharp perception**; rapid cycles no longer overwhelm.

- **Minimal “tuning time,” maximal bare seeing**.

- **Natural slide into neutrality**—you start tasting the flavor of saṅkhārupekkhā-ñāṇa.

Exercises (solo & daily-life)

1. **Khandha Sweep Drill (10 min, mid-sit)**
   6–10 passes through the five aggregates. One clear tag per aggregate; **no commentary**. If

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thought spins up, down-shift to contact/feeling.

2. **Vedanā Journal (daily)**
   During one meal, log 10 feelings and whether craving followed. Label which link you interrupted (or not).

3. **Micro-Titration Protocol**
   Set a timer for **90 seconds**: quietly adjust faith/energy/sati/samādhi/paññā toward evenness; when timer ends, **stop adjusting** and return to non-interference.

4. **Walking Contact Loop**
   On each footfall, touch: **contact** → **feeling** → **urge**. Let **vedanā** → **taṇhā** fail to connect.

References (anchor points you can cite)

- **Visuddhimagga XXI (Ñāṇamoli 2011)** — placement of “knowledge of reflexion” between desire for deliverance and equanimity.

- **IMR / Breaking the Wheel** — modern teaching notes aligning Vism.’s trio as one stream; hallmarks, traps, and progress moves for **paṭisaṅkhā-ñāṇa** and neighbors.

- **Mahāsi pedagogy** — continuous noting, insight arc toward equanimity and path; present-aspect DO with **phassa** → **vedanā** → **taṇhā** interruption in real time.

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Teacher’s Notes (for interviews)

- Ask for **present-moment evidence**, not theories: “Where did you notice **urge** after **feeling** today?”
- If yogi reports heavy thinking, prescribe **contact-first noting** for 24 hours.
- Confirm that brief **faculty tuning** is allowed—but **time-box it**, then go back to bare seeing.

One-page Summary (handout language)

Paṭisaṅkhā = seasoned re-observation. Work the contact→feeling→urge seam; re-scan the aggregates; tune faculties only if needed; let the speed choose itself; keep it simple. When investigation stops tugging and watching is effortless and neutral, **equanimity about formations** is near.

Chapter 126 — Saṅkhārupekkhā-ñāṇa

Purification by Knowledge and Vision of Equanimity towards Formations — brought to completion

Content Overview

Saṅkhārupekkhā-ñāṇa is the mature, effortless balance of wisdom that looks evenly at all conditioned phenomena (saṅkhārā) without pushing or pulling. In the classical arc of insight knowledges it follows Paṭisaṅkhā-ñāṇa and precedes Anuloma (conformity), Gotrabhū (change-of-lineage), and Magga (path). Visuddhimagga explains that “equanimity [here] has a single essence but different names by function… it is one only and has three names” (as neutrality, as balance of faculties, as even contemplation). It is distinct from the many “worldly equanimities” listed in the texts; *saṅkhārupekkhā* is one among ten kinds the treatise surveys, and it is the specifically insight-born equipoise toward conditioned phenomena.

Key Concepts (Early Buddhist Frameworks)

Five Aggregates (Pañcakkhandhā).
At this stage, rūpa, vedanā, saññā, saṅkhārā, viññāṇa are seen as mere conditions rising/fading — without preference for any aggregate. This evenness ripens the mind for the three “gateways to liberation” that immediately follow in the insight sequence: signless (animitta), desireless (appaṇihita), and void (suññatā).

Twelve Sense Bases & Eighteen Elements.
Door-by-door neutrality stabilizes right where experience happens: base–object–consciousness

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meeting. Training especially centers on vedanā at each door; initial contact tends to present as neutral tone (upekkhā-vedanā) before conceptual coloring. Reading this tone evenly prevents the "lean" into craving.

Four Noble Truths.
Dukkha is seen as "what is built," not "what I am." The origin (samudaya) is recognized precisely in the *leaning* from feeling to craving; evenness here weakens the origin. Cessation and Path are approached as the mind's refusal to grasp or resist any formation.

Dependent Origination (Paṭiccasamuppāda).
Mogok's operational pivot — *vedanā → taṇhā* — is decisive at this stage. With equanimity poised at feeling, the slide into craving is stopped in real time. Avijjā commonly "misreads the six doors," rushing across the C2 bridge (vedanā→taṇhā); stable even-seeing corrects that misread.

Four Foundations of Mindfulness (Satipaṭṭhāna).
Even contemplation pervades: body as elements, feelings as tones, mind as states, dhammas as conditioned categories — all noted without preference.

Practice Method (Mogok-aligned, Vipassanā-forward)

1) Foundation Understanding → a felt, *non-manufactured* evenness

- "Perfect balance towards formations; complete equanimity; natural neutrality." Keep it experiential, not conceptually *cool*.

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- Use the Awakening Factors: *Upekkhā-bojjhaṅga* stands ready to stop *taṇhā* when feeling is met rightly.

2) Core Drill (Sitting, 45–60 min)

Phase A — Doorwise vedanā at contact (20 min).
Cycle eye→ear→nose→tongue→body→mind. Note object, then the *felt tone* precisely (pleasant / painful / neutral). Do nothing about it. If elaboration starts, return to tone. (Useful background on neutral tones at sense doors.)

Phase B — Rise & fall seen evenly (15–20 min).
Let perception of arising–passing run without pursuit. The mind experiences a "middle gear": clarity without effort, calm without dullness. If interest or boredom spikes, re-anchor in tone.

Phase C — Faculties balanced (10–15 min).
Let energy and calm find each other. Notice when effort bites or slackens; allow the system to self-tune. This is the "one essence, three names" feel: neutrality, balanced faculties, even contemplation.

3) Walking Practice (20–30 min)

One step = contact → tone → non-leaning. Silently label only the tone (e.g., "pleasant," "unpleasant," "neutral"), then *drop the label* and walk inside the tone's vanishing.

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4) Off-cushion Micro-cuts (live DO)

- **1–3 seconds rule:** catch feeling at the door and stay even for two breaths. This prevents the leaning that avijjā prefers.

- Use the Bojjhaṅga table as a dashboard: if agitated, lift *passaddhi/samādhi*; if dull, lift *dhammavicaya/viriya*; keep *upekkhā* as the governor.

Development Process & Stages

Three Aspects.

1. Clear seeing (phenomena as rise/fall), 2) Natural balance (faculties equalized), 3) Perfect neutrality (no push/pull).

Progression.

- **Beginning:** short runs of balance; tone noticed before the story.

- **Development:** long, steady evenness; aggregates de-personalize.

- **Maturity:** “effortless watching” that neither helps nor hinders formations; the mind is ready for Anuloma→Gotrabhū→Magga.

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Signs of Progress & Diagnostics

- **Growing stability, clarity without tightness.**
- **Rapid detection of tone** and reduced latency to *evenness*.
- **Praise/blame land softly**; less rumination — an interview marker.

Common Challenges (and fixes).

- **Forced neutrality / subtle suppression** → Re-sensitize to *tone*; balance with gentle *pīti* if flat.
- **Subtle preferences** → Run the three marks across the *preference itself*.
- **Dull indifference** → Not equanimity. Increase *viriya*; shorten object span; open the eyes.
- **Conceptual balance** → Replace thinking with doorwise vedanā cycles.

Maintaining Balance (Practical Playbook)

1. **Upekkhā as governor:** keep it last in the Bojjhaṅga flow; let it “decide” only after sati, investigation, and appropriate energy/calm are present.

2. **Return to the pivot:** every time — vedanā → *no lean*. This is the Mogok live cut.

3. **Re-enter rise–fall when sticky:** Visuddhimagga has the yogi "pursue rise-and-fall again, now free of imperfections," which naturally matures into equanimity.

4. **Gateways preview:** as equanimity stabilizes, the signless/desireless/void tastes may glimmer; let them be, do not grasp.

Working with Challenges (Case-type Remedies)

- **Strong pleasant tone → pull:** name the tone, *feel its ending*, relax the chest/eyes, and watch the urge dissolve.

- **Strong painful tone → push:** widen attention; let pain be a field of changing points; stay with vanishing.

- **Neutral tone → drift:** sharpen contact; note "neutral, neutral," then investigate *anicca* in the neutral (a classic Mogok cue: "anicca in every vedanā").

Detailed Framework Application

Aggregates: run "which aggregate is being preferred?" drills; re-label to process speech to undercut bhava-taṇhā.
Sense-bases & elements: at each door, verify the tone; recall that the initial physical doors often present neutral (upekkhā-vedanā) when "just seeing/hearing/smelling/tasting".

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Four Truths: keep *samudaya* local and present — the lean; keep *nirodha* local — the non-lean.
DO: respect legal arrows; never skip vedanā when diagnosing craving.
Satipaṭṭhāna: alternate vedanānupassanā and cittānupassanā to catch the lean as either *tone* or *mind-state*.

Exercises

1. **Seven-day Equanimity Ramp.**

- Days 1–2: Doorwise vedanā cycles (15–20 min ×2/day).
- Days 3–4: Rise–fall with tone as anchor (30–45 min).
- Days 5–6: Walking tone-only (20–30 min) + live micro-cuts.
- Day 7: Mixed practice; debrief: where did equanimity hold without management?

2. **Interview Metrics.**

- Latency from contact→tone recognition (<1–3 sec).
- Fewer “I/me/my” self-narrations; more aggregate/process labels.
- Recovery speed after praise/blame improves (equanimity proof).

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Important Clarifications

- This is **not indifference**. Worldly “equanimities” (e.g., from jhāna, brahmavihāra, or temperament) are cataloged separately; insight-equanimity is its own species.

- It is **natural development**, not a pose. Visuddhimagga frames the emergence toward higher knowledge through the three gateways immediately after this equipoise.

References (EBT + Internal)

- **Visuddhimagga (Path of Purification, 2011 ed.)** — treatment of saṅkhārupekkhā, the ten equanimities, and emergence through the three gateways.

- **Vipassanā-ñāṇa arc** (placement of saṅkhārupekkhā before Anuloma).

- **Mogok Method (present-pivot vedanā→taṇhā):** applied diagnostics and live cuts.

- **Vedanā taxonomy across doors; neutral tone at initial contact**.

- **Bojjhaṅga dashboard — upekkhā stops taṇhā**.

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Closing Coach's Cue

Keep it procedural and simple: **Door** → **Tone** → ***No Lean***. When this runs on its own, *saṅkhārupekkhā* is present; the mind is ready for **Anuloma** → **Gotrabhū** → **Magga**.

Chapter 127 — Development/Cultivation of Purification by Knowledge and Vision of Adaptation/Conformity (Anuloma-ñāṇa) to its Completion

Content Overview

Anuloma-ñāṇa is the final mundane insight that *adapts to (conforms with)* the fully analyzed truths and aligns the mind for the supramundane breakthrough. It follows **Saṅkhārupekkhā-ñāṇa** and immediately precedes **Gotrabhū** → **Magga** → **Phala**. In the classical mapping: after equanimity, knowledge "in conformity with the [Four Noble] Truths" arises; then change-of-lineage turns toward the Deathless, and the path and fruition occur in due order.

Key Concepts

1) Position and Function

- **Follows:** Saṅkhārupekkhā-ñāṇa (equanimity toward formations).

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- **Precedes:** Gotrabhū → Magga → Phala (with the classic "adverting to the Deathless" immediately before the supramundane).

- **Essence:** Knowledge "in conformity with the fully defined truth"—hence *adaptation/conformity*.

2) The Three "Moments"

- **Parikamma (Preparation):** initial adaptation and alignment.

- **Upacāra (Access):** deepened conformity; the field is quiet, balanced.

- **Anuloma (Adaptation):** full conformity—perfect readiness for the supramundane turn. (Summarized from Vism XXI's treatment of equanimity→conformity→lineage.)

3) Immediate Sequence After Anuloma

Classically: **Gotrabhū (change-of-lineage)** → **Magga (path)** → **Phala (fruition)**—often explained with similes (e.g., grasping a rope to climb out).

Framework Analysis (Early Buddhist Lenses)

A. Five Aggregates (Pañcakkhandhā)

At **anuloma**, the aggregates are seen with unshakable balance and *non-appropriation*. This final conformity seals the lesson of Saṅkhārupekkhā: "only formations see formations"—self-view is

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quiet. Use khandha-language to avoid “I/me/mine.” (Mogok pedagogy emphasizes dispelling **diṭṭhi** by seeing the aggregates as the DO-driven process.)

B. Twelve Sense Bases (Saḷāyatana) & C. Eighteen Elements (Dhātuyo)

Conformity is *door-by-door clarity*: eye/ear…/mind doors present their object; contact → feeling is known without traction. A practical “Door-Truths” tag at the close of a sit helps you verify the door and the truth met (dukkha/origin/cessation/path factor).

D. Four Noble Truths (Cattāri Ariyasaccāni)

By definition, **anuloma** is knowledge *in conformity with the fully defined Truths*; it is the mind’s final alignment with them before lineage-change and the supramundane.

E. Dependent Origination (Paṭiccasamuppāda)

Here the yogī tracks the **present-flow pivot at vedanā** with impeccable balance. Mogok lineage stresses the *live edge* **vedanā → taṇhā**: when feeling is held in wisdom, craving does not ignite; when missed, the chain runs to clinging and becoming. Your anuloma stability allows “no-ignition” in real time.

F. Four Foundations of Mindfulness (Satipaṭṭhāna)

At this late stage, **vedanānupassanā** and **cittānupassanā** are especially decisive: guard feeling; know mind plainly; sustain neutral, non-preferential observation. These are the *fastest* places to catch the DO pivot.

Practice Method (Mogok-aligned Vipassanā, with Visuddhimagga backbone)

Warning: very advanced. Develop within a systematic satipaṭṭhāna framework and teacher guidance.

A. Session Template (45–60 min)

1. **Parikamma (Preparation; ~10–15 min)**
    - **Set balance of faculties** (faith ↔ wisdom, energy ↔ concentration; mindfulness steady).
    - **Field-widening:** let noting become light, barely verbal—or purely tacit.
    - **Aim:** an even, non-reactive presence (the Saṅkhārupekkhā tone carries forward).
2. **Upacāra (Access; ~15–20 min)**
    - **Door-by-door seeing:** each contact is known as contact; **vedanā** is caught *as vedanā*.
    - **Live DO check:** “Was there pull/push after vedanā?” If yes, label the **taṇhā** type (kāma/bhava/vibhava) and release.
    - **Aim:** no traction after feeling; the mind rests in equipoise while knowing precisely.

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3. **Anuloma (Adaptation; minutes, not long)**
    - There may be just **a few moments** where knowing fully *conforms*—no excess energy, no slack.
    - **Markers:** effortless clarity; no preference; the field feels “already known.” Do nothing extra.
    - **Then the mind naturally turns** toward the Deathless (**gotrabhū**), followed by **magga** and **phala**. Do not try to *trigger* anything.
4. **Post-sit Review (2–3 min)**
    - Use the **Door-Truths tag** once: which door? which truth seen? which path factor was operative?

B. Key Practice Points (restating your list with drills)

1. **Natural adaptation:** never force progress; let clarity mature. (If dull → brighten investigation; if restless → steady attention.)
2. **Perfect balance:** keep faculties even; avoid “leaning” into results.
3. **Clear awareness at vedanā & citta:** these are your cut-points in DO.

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4. **Steady practice:** succinct logs help maintain momentum: **craving-log** (mark kāma/bhava/vibhava), weekly review with teacher.

5. **Direct experience:** keep khandha-language; avoid self-talk.

Natural Development, Maintaining Balance, Understanding Progression

1) Natural Development

- **From Saṅkhārupekkhā to Anuloma:** when equanimity is stable, the mind *naturally* aligns with truth—*that is* anuloma. No special technique is added; you simply stop adding anything extra.

- **Coach cue:** “See vedanā clean; see citta clean; let wisdom balance energy.” (Mogok: present-flow, no ignition at vedanā→taṇhā.)

2) Maintaining Balance

- **Faculties diary:** if sloth, lift **dhamma-vicaya**; if restlessness, re-collect the breath; if doubt, return to instruction.

- **Don’t grasp calm/rapture:** stamp the three marks; resume insight.

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3) Understanding Progression

- **Signs of progress:** effortless conformity moments; *no* post-vedanā traction; stable non-appropriation of the aggregates. (Matches your “Growing adaptation / Natural conformity / Perfect readiness.”)

- **What comes next:** Gotrabhū → Magga → Phala; post-event, review without story-making.

Common Challenges (and Remedies)

- **Forcing progress / expectation:** pause, soften intent, widen field; return to vedanā/citta plainly.

- **Attachment to states (calm/light):** label “pleasant feeling,” see its change, do not promote it.

- **Conceptual over-processing:** replace thought with **door-truths tagging** (1 clean moment).

- **Unbalanced effort:** use the 37 bodhipakkhiyā as balance heuristics (esp. investigation/energy/joy vs. tranquility/concentration/equanimity).

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Daily-Life Mogok Micro-Exercises

1. **“3-second feeling check”** at each contact: *pleasant / painful / neutral → craving?* If yes, name **kāma/bhava/vibhava** and release.

2. **Craving log (1 week):** categorize episodes; discuss with teacher weekly.

3. **Door-truths in action:** once per day tag the door and truth touched.

Exercises (for this chapter)

1. **Anuloma Drill (on-cushion):**

    - 10 min parity-check of faculties → 20 min access balance → allow a few breaths of *doing nothing extra*.

    - Afterward, write one sentence: “What happened at vedanā when it was perfectly known?” (No stories.)

2. **Khandha Language Day (off-cushion):**

    - Speak about experience only as *form/feeling/perception/formations/consciousness*. (Notice how self-talk fades.)

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3. **DO Pivot Map:**

    - Trace one real-life episode from **phassa** → **vedanā** and fork it two ways: with mindfulness (no taṇhā) vs. without (taṇhā → upādāna → bhava).

References (Primary)

- **Visuddhimagga (Path of Purification).** On equanimity → conformity → lineage → path → fruition; definition of *conformity with truth*.

- **Mogok Lineage Materials (Internal):** present-flow DO; vedanā→taṇhā as the live pivot; pedagogy for dispelling diṭṭhi with khandhas.

- **Practice SOPs/Checklists (Internal):** door-truths tag; craving log; balancing tips.

Closing

Keep it simple: **guard vedanā; know citta; let balance hold.** When nothing extra is added, **anuloma** appears as a natural, brief, perfect conformity—*the gateway swings open on its own*. From there, lineage turns, the path does its work, and fruition is tasted.

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Chapter 128

Development/cultivation of Purification by Knowledge and Vision of Contemplation of Emptiness (Suññatānupassanā-ñāṇa) to its completion

Content Overview

Suññatānupassanā is the direct, experiential discernment that all conditioned phenomena are *empty* of self, core, mastery, or lasting satisfaction. In the Visuddhimagga's map of insight, "contemplation of voidness" is functionally the same as the contemplation of not-self; it is one of the three "gateways to liberation" paired with the signless and the desireless contemplations. When the three characteristics are already seen, the "void" gateway has, in effect, been penetrated: seeing not-self just is seeing voidness. In practice, this chapter deepens that seeing across the aggregates, sense bases, and elements, and applies it at the live hinge of **vedanā → taṇhā** so craving cannot recruit us.

Canonical anchors: *Suññata Sutta* (MN 121), *Mahāsuññata Sutta* (MN 122).
Commentarial anchor: *Visuddhimagga* XXI (Purification by Knowledge & Vision of the Way).

Foundation Understanding (given)

- Direct seeing of emptiness
- Clear comprehension of non-self

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- Understanding of voidness
- Realization of corelessness

Key Aspects (given; expanded with Visuddhimagga language)

Empty of: self (*atta*), permanence (*nicca*), satisfaction (*sukha*), control (*vasavattana*). Buddhaghosa glosses voidness as seeing the khandhas as “not-self,” “no overlord,” “incapable of being made as one wishes,” “not mine… not anyone’s.” He details **ten** and then **twelve** modes of voidness across all five aggregates, and then expands to **forty-two** modes, including “impermanent, painful, a disease… empty, void, not-self… having no core,” etc.. “Looking on the world as void” is precisely this perspective.

Direct seeing: no core, no essence, no owner, no controller—only conditioned processes arising and ceasing. Visuddhimagga describes higher understanding as apprehending dissolution: “Only formations dissolve; there is nothing beyond the death of formations”.

Framework Alignment

Five Aggregates (Pañca-khandhā)

Practice voidness *through* the khandhas: see **rūpa, vedanā, saññā, saṅkhārā, viññāṇa** as conditioned, ungovernable, and ownerless. Visuddhimagga’s ten/twelve/forty-two mode lists are explicitly framed per aggregate.

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Pedagogically, keep highlighting that “self” is an illusion generated by conditioned aggregates in flux; the right view is “This is not mine; this I am not; this is not my self” across all five.

Twelve Sense Bases & Eighteen Elements (Āyatana & Dhātu)

Apply **suññatā** at contact: “Having depended on the eye and visible objects, eye-consciousness arises.” This grammar of dependence shows “no maker, no experiencer”—only conditions. Repeat for each base/element: eye-form-eye-consciousness, ear-sound-ear-consciousness, etc.

Four Noble Truths

Emptiness contemplation is a *mode of seeing* Dukkha-Sacca and its origin accurately. Mapping practice moments to the truths (diagnose → apply the proper task → verify accomplishment) keeps suññatā operational, not abstract.

Dependent Origination (Paṭiccasamuppāda)

Mogok’s hallmark: *see conditionality here-and-now* so diṭṭhi collapses. Operationally, we target the **C2 hinge** (vedanā→taṇhā): “C2 is the doorway. When feeling is fully known, craving can’t recruit you”. The curriculum’s DO sheets spell out that present results connect to present causes (②→③), and that taṇhā→upādāna→bhava escalates if unexamined.

Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body:** dissolve compactness by elements analysis when “owner-sense” is strong. (Teacher cue: “If nāma won’t show, polish rūpa clarity; then nāma becomes evident.”)

- **Feeling:** hold the raw tone (pleasant/unpleasant/neutral) without “my” overlays; use C2 prevention methods.

- **Mind:** note states as states (“wanting,” “planning,” “dull”), not as a self doing/owning them.

- **Dhammas:** explicitly contemplate the aggregates, sense-bases, and DO links as *empty of self/overlord*.

Practice Method (step-by-step)

A. Seated session (45–60 min)

0–5 min — Settling & Intention

Soft whole-body awareness; set the intention: “I will look on the world as void—only conditions, no owner”.

5–15 min — Rūpa de-compacting (Body/Elements)

Sweep through the body as four great elements; when self-language appears, replace with process language (pressure, warmth, motion, cohesion). This deliberately erodes “core/mastery” projections.

15–35 min — Suññatā on Feeling at C2

Park mindfulness at feeling. Name the tone precisely (“pleasant,” “painful,” “neutral”); if “wanting/not-wanting” flickers, catch it *as a conditioned event*. Intervene early: soften, widen, relax effort, re-establish feeling *as only tone*. This is a live **C2 cut**.

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35–50 min — Ten/Twelve-mode Voidness scan (Khandhas)
Cycle the five aggregates and explicitly apply the Visuddhimagga modes: “no overlord,” “cannot be had as one wishes,” “not mine/not anyone’s,” “no core,” etc.
If perception of compactness returns, re-confirm dependence: “Eye + form → eye-consciousness,” *not* a seer in charge.

50–60 min — Close with ‘void check’ & reflection
Ask: *What is absent right now?* A controller? A core? Someone who could command states? Let the mind rest in the felt absence—this is “looking upon the world as void”. Note any taste of non-appropriation.

B. Walking (20–30 min)

Use the feet as moving elements. Track **feeling-tone** with each step; when craving or aversion leans, make a micro **C2 cut**: label the tone, relax the lean, resume raw contact.

Signs of Progress & Common Challenges

Passage signs / progress:

- Language naturally shifts from “I/me” to process terms; students can name door-object-consciousness-contact-feeling in one breath.

- Craving fails to escalate at C2 (fewer 8→9→10 “gearings”).

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- The world appears void of “owner” more often; equanimity toward formations stabilizes.

Common challenges:

- Reifying insights (“*I* am equanimous now”)—repair with the ten/twelve-mode voidness list.
- Drifting into nihilism or eternalism; DO contemplation counters both (see Kaccānagotta teaching in Vism’s DO discussion).
- Over-theorizing—diagnose the active truth and apply the matching task in real time.

Diagnostics & Relation to Other Insights

Visuddhimagga states explicitly: (1) contemplation of impermanence ≈ signless, (2) contemplation of pain ≈ desireless, (3) contemplation of not-self ≈ voidness. If the three characteristics have been seen well, the three gateways are *already* functionally penetrated. Higher understanding is the direct apprehension that *only formations dissolve*—nothing lies beyond their ending to be protected or perfected.

Practical Exercises (Mogok-style)

1. **Daily “Voidness Lap” (10–12 min).**
   Cycle the five aggregates with the ten/twelve voidness tags; end each lap by naming what is *absent* (owner, mastery, core).

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2. **C2 Reps in Life.**
   When a pleasant or unpleasant tone arises (taste, notification sound, ache), run the C2 sequence out loud in your head: “contact → feeling → *stop here*; do not turn into craving.” Execute one live cut per day.

3. **Elements Sweep Prompt.**
   If “I/me/mine” returns, do a 3-minute elements sweep; resume suññatā from the now-de-compacted base.

4. **Audit Rubric Self-check (weekly).**
   A-level: place lived episodes into the correct DO segment and perform one clean C2 prevention live.

How this chapter implements MN 121–122 in practice

- **MN 121 (Suññata):** Progressively *empty* the field (from external surroundings to “only this concentration of mind”)—we translate that into the khandha-by-khandha voidness scan plus the final “void check.”

- **MN 122 (Mahāsuññata):** Guard the suññatā abiding amidst social contexts and teaching duties—our C2 drills and audit rubric operationalize this protection during ordinary activities.

References & Pointers

- **Visuddhimagga XXI (voidness modes; gateways to liberation; “look on the world as void”; higher understanding as dissolution):** see the ten/twelve/forty-two mode lists and the equivalence of not-self with voidness.

- **DO grammar & Kaccānagotta corrective (anti-nihilism/eternalism):** dependence formula and the rebuttal of “simple arising”.

- **Mogok pedagogy—cutting C2; abandoning diṭṭhi by seeing process, not person:** curriculum notes and wheel conventions.

- **Present-effect → present-cause mapping & three vaṭṭas:** see DO diagrams and connections.

- **Aggregates handout—dropping the illusion of self across khandhas:** practice-level language and warnings against appropriation.

One-page Practice Card (summary to insert after this chapter)

- **View:** “Only conditions. No overlord.” (apply 10/12/42 voidness tags)

- **Hinge:** C2—know tone fully; don’t let it become thirst

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- **Repair:** Elements sweep when “mine” appears
- **Check:** “What is absent right now?” (owner/core/control)

Chapter 129 — Development/cultivation of Purification by Knowledge and Vision of Contemplation of the Signless *(Animittānupassanā-ñāṇa)* to its completion

Content Overview

Animittānupassanā is the insight that contemplates phenomena **without “signs” (nimitta)**—without the mental marks and conceptual handles by which perception grasps appearances. It belongs to the **three doors to liberation** (suññatā—emptiness, animitta—signless, appaṇihita—desireless) and functions as a direct approach to Nibbāna by **refusing every perceptual “mark”** that could be clung to as permanence, satisfaction, or self. The Visuddhimagga explicitly lists these three “gateways” and names the signless (animitta) among them.

Per the commentarial mapping, the **signless liberation** corresponds to penetrating **anicca** most sharply, cutting the mind’s habit of fixing marks; it is presented alongside **wishless (appaṇihita)** and **void (suññatā)** liberations, each a legitimate entry to the unconditioned when insight is mature.

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At a practical level, animittānupassanā is the refinement of vipassanā that refuses to elaborate perception into **nimitta** and **papañca** (proliferation). Our perception *makes marks* to recognize things; seeing through these marks reveals their **constructed, unreliable** nature and dissolves the tendency to grasp.

Key Concepts (doctrinal anchors)

- **Nimitta (sign/mark):** the perceptual "handle" fabricated by saññā; useful for recognition, but **deceptive** when reified as permanence, pleasure, or self.

- **Animitta (signless):** insight that **withholds assent** from every sign; by not picking up a mark, the mind doesn't plant craving. **Animitta-vimokkha** is one of the three gateways to liberation.

- **Vimokkha-mukha (doors to liberation):** suññatā, animitta, appaṇihita—canonical/commentarial triad summarized in the Visuddhimagga.

- **Mogok emphasis (present-flow DO):** guard the **vedanā → taṇhā** bridge (C2) so that perception's sign-making doesn't escalate into craving and clinging.

Framework Analysis

1) Five Aggregates (Pañcakkhandhā)

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- **Rūpa:** seen as mere changing form—no anchor for a “sign” of stability.
- **Vedanā:** observed precisely at its **appearance and vanishing** so that no “pleasant/unpleasant sign” is taken as a cue for taṇhā.
- **Saññā:** understood as the **maker of marks**; animitta refuses to reify its products.
- **Saṅkhārā:** seen as conditioned fabrications, not worthy of any identity-sign.
- **Viññāṇa:** known as momentary cognizing without owner or core. Result: disenchantment → dispassion → liberation.

2) Twelve Sense Bases (Āyatanas)

Eye-to-mind and their objects are treated **signlessly**: sights, sounds, etc., arise, **but the mind declines to stamp them** with “pleasant self-thing.” This undercuts the **contact→feeling→craving** escalation.

3) Eighteen Elements (Dhātus)

Each organ/object/consciousness triad is simply **functioning**; **no sign** of “mine” or “lasting” is admitted. This keeps experience at the elemental level—**unadorned**.

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4) Four Noble Truths

- **Dukkha:** grasping at signs *is* the mechanism of suffering.
- **Samudaya:** signs feed **taṇhā** (thirst) via "nicca/sukha/atta-nimitta."
- **Nirodha:** by **withholding signs**, craving doesn't ignite; cessation is tasted.
- **Magga:** mindful, signless seeing is right view in action; it conduces to **vimutti**. (For how aggregate-insight leads to virāga→vimutti→Nibbāna, see)

5) Dependent Origination (Paṭiccasamuppāda)

Animittā directly **interrupts** the present-flow handoff **vedanā → taṇhā** (C2). When a feeling arises, **do not give it a sign** ("mine, good, permanent"); then **taṇhā** fails to form, and upādāna/bhava/jāti cannot gear up. Mogok pedagogy centers practice precisely here.

6) Four Foundations of Mindfulness (Satipaṭṭhānā)

- **Kāyānupassanā:** feel posture/pressure as **bare field**—no body-image sign.
- **Vedanānupassanā:** track vedanā **as vedanā**, refusing "pleasant-sign" or "pain-sign."

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- **Cittānupassanā:** know the **sign-seizing** impulse and **put it down**—mind just knows.

- **Dhammānupassanā:** contemplate DO and the **three doors**; apply animitta to every category.

Practice Method (step-by-step, Mogok-style; 45–60 min)

A. Preliminary Stage — Recognize & name the sign-making

1. **Settle** with natural breath; widen attention to the whole body.

2. **Notice nimitta-making**: when seeing, hearing, feeling, the mind tries to **label and hold**. Quietly note “marking, marking,” then return to **bare contact**.

Purpose: expose the **fabrication of signs** so it can be relinquished (saññā as “marker” is acknowledged, not obeyed).

B. Development Stage — Refuse signs at the C2 bridge (vedanā→taṇhā)

3. **Vedanā focus:** with each pleasant/unpleasant/neutral feeling, stay with **texture, flux, vanishing**. Do **not** stamp “nice/horrible/mine.”

4. When the urge to **reach** (taṇhā) flickers, recognize: “**bridge**,” relax, **don’t pick a sign**. Let vedanā **end by itself**.

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5. The field becomes **clean**: phenomena rise-and-fall with no conceptual hooks; there is **direct knowing** without marks. Maintain quiet **equanimity** and clarity.

Walking option (20–30 min): feel **contact-flow** at the soles; as pleasure/pain arises, keep it **mark-free**—just pressure/heat/change. If the mind paints "comfortable," smile at the mark and **don't adopt it**.

Detailed Guidelines & Cautions

- **Don't create new signs** (e.g., "I'm doing animitta well" is another nimitta).
- **Don't suppress perception**; simply **decline to stamp** it.
- **Stay with direct experience** of arising/passing; **release patterns** and let knowing be **simple and bright**. (On how direct aggregate-seeing matures into virāga→vimutti, see)

Common Challenges (and how to work with them)

1. **Subtle conceptualization:** the mind secretly names. **Medicine:** soften, widen attention; note "marking," return to **felt change**.
2. **Pleasant-sign trap:** obhāsa/pīti etc. tempt appropriation. **Medicine:** remember the Path warns against **vipassanūpakkilesa**; keep **even-minded** seeing. (See project notes on ñāṇa

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traps & diagnostics.)

3. **Aversive mark ("bad/pain"):** turns into resistance. **Medicine:** treat **pain** as **vedanā-texture** only; do not bridge to taṇhā.

4. **Forcing signlessness:** striving to erase appearances becomes another construct. **Medicine:** relax effort; **allow** natural unfolding.

Signs of Progress

- **Natural flow** without grabbing; **clear, unmarked seeing**.
- Quick recognition of the **C2 bridge** and **non-bridging** to craving.
- Disenchantment and **ease** around all aggregates; **less self-talk** around experience.

Practical Exercises (daily/weekly)

1. **Meal-time animitta drill (10–15 min):** through the first 10 bites: *taste only as vedanā-flux; do not label "delicious/bad."* Note any impulse to reach; relax it. Homework template available in your DO pack.

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2. **Three-door rotation (3×10 min):**
    - *Suññatā:* “empty of self/core.”
    - *Animitta:* “no sign taken.”
    - *Appaṇihita:* “no wish projects forward.” (Three doors set per Visuddhimagga.)
3. **C2 sentinel practice:** set hourly chimes; when one rings, check the last minute for **vedanā→taṇhā** handoffs. If found, replay mentally **without** taking a sign.
4. **Saññā de-marking lab (15 min):** pick a recurring perception (e.g., “back pain”). Watch how the mind **marks** it; then sustain **bare sensation** until its **sign fades**.

Deepening Practice (for advanced yogis)

- **From signless seeing to signless abiding:** As animittānupassanā stabilizes, *fruition* may be accessed via the signless door (commentarial tradition). Keep attention light, inclusive, and **non-appropriative**; maintain the **no-mark** attitude even toward clarity/peace that follows. (On Path → Fruit → Fruit-attainment outlines, see project references.)
- **Integrate lineages:**
  Mogok: diagram the **present-flow DO** and guard C2. **Mahāsi:** use **noting** to prevent

sign-grabbing in real time. **Pa-Auk:** refine **elements** knowing to undercut sign-fabrication at a granular level. Together they converge on **vedanā→taṇhā**.

How this fulfills “Purification by Knowledge & Vision”

By refusing to take any sign in the aggregates, perception, or feelings, the practitioner performs the **tasks of the Four Noble Truths** and **reverses DO** at the most actionable hinge. Dispassion arises; clinging fades; the **unmarked** is approached. (For aggregate-to-liberation arc, see)

References

- **Visuddhimagga (Path of Purification)** — “Three Gateways to Liberation: void, signless, wishless.”
- **Perception as “mark-making” (nimitta):** role of saññā and its pitfalls; relation to proliferation.
- **Aggregates, three characteristics, liberation sequence:** disenchantment → dispassion → release.
- **Mogok DO pedagogy & C2 bridge:** wheel-based present-flow, practice hooks at **vedanā→taṇhā**.

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Quick Teacher's Box (use in class or self-review)

- **Cue:** "Where is the sign?" If you can name it, **don't take it**.
- **Where to cut:** exactly **when pleasant/unpleasant arises**. Do **nothing** with it.
- **Success metric:** fewer **bridges** to craving in daily life; more **unmarked, easy clarity** around all experience.

Chapter 130

Development/cultivation of Purification by Knowledge and Vision of Contemplation of the Desireless (Appaṇihitānupassanā-ñāṇa) to its completion

Content Overview

Appaṇihitānupassanā is insight that releases the mind from *inclination* (*paṇidhi*), i.e., the subtle leaning of craving toward or away from experience. In the classical "three doors to liberation" (*vimokkha-mukha*), contemplating **dukkha** opens the **desireless** door (*appaṇihita-vimokkha*). Buddhaghosa states that when one brings to mind **pain (dukkha)** one acquires the **desireless liberation**; when one brings to mind **impermanence**, the **signless**; and when one brings to mind **not-self**, the **void** (emptiness) liberation. Appaṇihitā is so called "because it liberates from desire," and strictly speaking, voidness and desireless are literal, while "signless" is figurative usage.

From a Mogok-style dependent-origination lens, *desireless* practice means guarding the live pivot **vedanā → taṇhā** so feeling does **not** condition craving. This is where "natural letting go" becomes operational Dhamma.

Key Concepts (for this chapter)

- **Appaṇihita**: non-inclination; freedom from the push-pull of wanting.
- **Door to liberation**: contemplating **dukkha** opens the **desireless** door.
- **DO pivot**: feeling (*vedanā*) normally conditions craving (*taṇhā*); here we learn to see/relax *vedanā* so *taṇhā* doesn't arise.
- **Three cravings**: kāma-, bhava-, vibhava-taṇhā—diagnosing craving styles clarifies what "desireless" must abandon.

Canonical & Commentarial Anchors

- **Three doors (vimokkha-mukha)** and their contemplations: Visuddhimagga mapping of dukkha → **appaṇihita**.
- **Definition of appaṇihitā-vimokkha**: "so called because it liberates from desire."

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- **Nibbāna designations** (SN 43): orientation to the unconditioned as cessation/dispassion/peace supports “desireless” aiming.

- **Mogok pedagogy**: guard **vedanā**, watch **citta**; cut the wheel at the live edge (vedanā→taṇhā).

Framework Analysis

Five Aggregates (Pañcakkhandhā)

- **Rūpa**: bodily tensions/urges appear as pressure/heat/movement; notice stress in trying to fix them.

- **Vedanā**: pleasant → urge to prolong; painful → urge to get rid of; neutral → urge to stir. Seeing this reveals dukkha in leaning.

- **Saññā/Saṅkhārā**: labels and intentions tilt toward/away (“mine/avoid/get”); desireless seeing recognizes the tilting as conditioned.

- **Viññāṇa**: knowing flickers with each contact; no controller is found.
  Three marks show that every aggregate’s push-pull is unsatisfactory—hence “desireless” is appropriate. (Cf. aggregates & three marks mapping across the project.)

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Twelve Sense Bases (Dvādasāyatanāni) & Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Six **internal** bases meet six **external** objects → **contact** → **feeling** → **craving** (if unguarded).

- **Dhātus**: each sense-consciousness arises by conditions; “non-inclination” means no project to add/remove anything across these arisings.

Four Noble Truths

- **Dukkha**: the stress inherent in pushing/pulling experience.

- **Samudaya**: **taṇhā** in its three modes drives the tilt.

- **Nirodha**: when craving is not fed at vedanā, the chain relaxes—this taste aligns with **desireless**.

- **Magga**: Right mindfulness/Right concentration steady the mind to see and release wanting.

Dependent Origination (Paṭiccasamuppāda)

- Practical target: the **second connection—vedanā → taṇhā—**is where desireless knowing prevents ignition.

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- The three cravings (*kāma/bhava/vibhava*) color how the tilt appears; diagnosing them makes release concrete.

Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body (kāya)**: feel posture/elemental textures, but do **not** manipulate—let tendencies to fix/indulge be known and relax.
- **Feeling (vedanā)**: guard the instant of contact; name the urge ("pull/push") and abide without feeding it.
- **Mind (citta)**: watch liking/disliking/indifference as *states* arising and ceasing—no owner, no need to lean.
- **Dhammas**: contemplate **taṇhā** categories and dependent links as they play out now.

Development Process (how to practice)

A) Initial Stage — "Recognize the Tilt"

1. **Set**: Sit or walk; steady breath awareness until attention is pliant (5–10 min).
2. **Feel**: When any sensation/emotion arises, locate **vedanā** precisely (pleasant/painful/neutral).

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3. **Name the tilt**: softly label the urge: “pull… push… stir.”

4. **Do nothing extra**: no suppressing, no indulging; keep knowing continuous.

5. **Short review**: “Feeling known; urge seen; not feeding it.” (DO checkpoints.)

B) Middle Stage — “Letting go happens by itself”

1. **Soften & widen**: relax micro-tensions around the urge; widen attention to include body + breath.

2. **See cost**: briefly notice the **dukkha** of leaning (tightness, restlessness). This direct sight of stress opens the **desireless** door.

3. **Allow fading**: as craving is unfed, the urge wanes on its own—stay with the entire arc of **non-inclination** stabilizing.

C) Mature Stage — “Natural non-inclination”

- The mind recognizes urges as **conditions** and rests **desirelessly** more and more, across all doors; equanimity remains even with strong stimuli. (This is the hallmark of appaṇihitānupassanā.)

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Practice Guidelines (do/don't)

- **Don't** create aversion to craving; **do** expose its mechanics kindly.
- **Don't** force letting go; **do** sustain clear seeing until *release happens*.
- **Stay** with the **natural process**; **balance** effort and ease. (See satipaṭṭhāna supports and balance notes.)

Working with Common Challenges

1. **Subtle wanting ("just a little more calm/joy")**
    - Antidote: identify the *vedanā* underneath and the mini-plan (*saṅkhāra*) riding it; return to bare feeling; whisper "no project."
2. **Hidden preferences**
    - Antidote: rotate sense doors (sound, touch, sight) to catch where the tilt hides; log which door triggers which craving style.

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3. **Forced letting go**

    - Antidote: widen attention; include posture + breath; let go of the *letting go*—watch the urge to fix as another object.

4. **Conceptual practice**

    - Antidote: prioritize **felt** dukkha of leaning over thinking about dukkha; stay in the contact-feeling interface.

5. **Creating new desires (spiritual ambition)**

    - Antidote: short recollection of Nibbāna designations (peace, dispassion, cessation) to re-orient to **non-inclination**.

Signs of Progress (diagnostics)

- Urges are seen earlier (at **vedanā**, not after speech/action).
- Spontaneous releasing; less “management.”
- Stable equanimity across pleasant/painful/neutral experiences.
- Diminishing frequency/intensity of the three cravings in daily life.

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Short Drills & Exercises

1. **Urge-Surfing @ Vedanā (5×/day, 60–90s)**
    - Cue: any tiny wanting/not-wanting.
    - Steps: locate feeling → name tilt (pull/push/stir) → soften → stay till urge fades. (Write one line in your log.)
2. **Craving-Style Triage (evening, 3 min)**
    - Review 3 episodes; tag each as kāma/bhava/vibhava-taṇhā; note which door (eye/ear/nose/tongue/body/mind) sparked it.
3. **Desireless Walk (10–15 min)**
    - Slow walking; whenever the foot wants to speed/avoid, mark “urge… letting go,” remain un-inclined; feel the relief (dukkha → easing).

Relationship to the Other Two Doors

- **Suññatānupassanā (emptiness)**: emphasizes non-ownership (anattā).

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- **Animitta-anupassanā (signless)**: emphasizes impermanence beyond marks.
  Here, **Appaṇihitā** emphasizes **dukkha** → the cessation of leaning (*non-inclination*)—it complements and completes the set.

References (EBT & Internal)

- **Visuddhimagga / Path of Purification**:
  — Three contemplations as gateways to three liberations; “desireless” defined as liberation from desire.

- **Dependent Origination (DO) sources & pedagogy**:
  — *Full Data about DO with Cycles Diagrams*: sense-contact → feeling; three cravings; the “second connection” (vedanā→taṇhā).
  — *Breaking the Wheel (IMR project)*: guarding **vedanā**, wheel pedagogy, lineage harmonization around the vedanā→taṇhā pivot; Nibbāna designations overview.

One-page Practice Card (summary for your manuscript)

- **View**: Every *tilt* is stress. Seeing stress clearly → the mind drops its leaning by itself.

- **Object**: Contact-feeling interface across six doors.

- **Task**: Name the urge (pull/push/stir), relax around it, stay until it fades—no manipulation.

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- **Checkpoint**: If a tilt persists, look for its craving style (kāma/bhava/vibhava) and re-establish equanimity.

- **Result**: Periods of **natural non-inclination**—the taste of the **desireless** door.

Chapter 131

Development/cultivation of the Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā) to its completion

Content Overview

Satipaṭṭhāna is the Buddha's direct path for realizing Nibbāna (DN 22; MN 10). In Mogok pedagogy, it is the live "cutting point" where present-flow Dependent Origination (DO) is dismantled—especially at the bridge from **feeling → craving (vedanā → taṇhā)**. We will train systematically in the four foundations—body, feelings, mind, and dhammas—so that mindfulness meets experience as it actually unfolds and **severs craving in real time**.

Key Concepts (Doctrinal anchors)

1. **Present-flow DO & the C2 Bridge**
   In the four-segment DO wheel, Section ② (present result) hands off to Section ③ (present cause) precisely at **vedanā → taṇhā** (the "C2 bridge"). This is the practical seam where satipaṭṭhāna interrupts the cycle.

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2. **Sense-door Flow**
   Each moment: base + object + matching consciousness → **contact (phassa)** → **feeling (vedanā)**. Training is to note vedanā quickly and **not** slide into taṇhā.

3. **Lineage harmonization**

- **Mogok**: present-aspect DO; dispel *diṭṭhi* with clear diagrams and vedanā-focus.

- **Mahāsi**: satipaṭṭhāna-vipassanā "noting" cuts craving as it arises.

- **Pa-Auk**: elements (*dhātu*) analysis + samādhi deepen non-self.

- **Ledi**: Abhidhamma grids tie the practice to doctrine.
  All converge on the vedanā → taṇhā pivot.

4. **Pariññā triad (ñāta/tīraṇa/pahāna)**
   Memorize frameworks, investigate them in practice, then abandon clinging—this is the arc that satipaṭṭhāna actualizes.

General Formula (per MN 10/DN 22)

Practice **ardently (ātāpi), clearly comprehending (sampajāno), mindful (satimā)**, and **removing covetousness and grief for the world (vineyya loke abhijjhā-domanassaṃ)**.
(Canonical formula; placed here for framing.)

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Practice Method & Detailed Instructions

1) Kāyānupassanā — Contemplation of Body

Objects: breath (*ānāpāna*), four postures, clear comprehension, 32 body parts (*paṭikkūla-manasikāra*), four elements (*dhātu-manasikāra*), charnel-ground contemplations.

Method (step-by-step):

1. **Breath**: Settle attention at the nostril or abdomen. Track *beginning–middle–end* of inhalation/exhalation. When a pleasant/neutral/unpleasant tone appears around the breath, register it as *vedanā*—don't lean. (This pre-empts C2.)

2. **Postures & Activities**: While walking/standing/sitting/lying, keep a thin beam of awareness on posture changes; in daily tasks use *sampajañña* (clear comprehension) to catch micro-cravings before they bloom.

3. **Body-parts/Asubha**: When lust surges, apply unattractive perception (10 asubha; 32 parts) briefly to cool the "hot zone," then return to the primary object.

4. **Elements**: Deconstruct the body into earth/water/fire/air to undercut ownership and solidity—this is especially helpful for pain. (Pa-Auk style lens supports non-self insight.)

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Framework tie-in: Body is **rūpa-khandha**; satipaṭṭhāna applies at all six **internal bases** (esp. body base) and their **elements**; seeing impermanence (arising-passing) dissolves *attā-saññā* (self-perception).

2) Vedanānupassanā — Contemplation of Feelings

Objects: pleasant/unpleasant/neutral; worldly/unworldly.

Method (step-by-step):

1. **Name the tone fast** (≤1–2 seconds): “pleasant / unpleasant / neutral.”

2. **Watch the reflex**: See the urge to grab/push/ignore as a conditioned echo—don’t feed it.

3. **Guard the bridge**: This is the **practice fulcrum**—mindfulness at feeling halts the slide to craving (C2).

4. **Logging**: Keep a **door-tone log**—door/feeling/“caught under 2 s?”/“craving rise?”—to verify week-over-week gains. Neutral at first contact signals early interception.

Mogok emphasis: Classroom scripts and drills center on **vedanā → taṇhā** as the daily training target (lesson plans, assessment prompts, and group work).

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3) Cittānupassanā — Contemplation of Mind

Objects: with/without lust, hatred, delusion; contracted/scattered; surpassed/unsurpassed; concentrated/unconcentrated; liberated/unliberated.

Method (step-by-step):

1. **Label the mode**: “with-lust / without-lust,” etc.

2. **Meet and release**: If lust/ill-will surge, apply short *counter-tones* (e.g., asubha for lust; mettā for ill-will), then return to bare knowing.

3. **Stability checks**: Note contracted/scattered → repair with energy/balancing supports (breath joy, recollections).

Mogok note: Cittānupassanā is frequently highlighted alongside vedanā work as the twin “live handles.”

4) Dhammānupassanā — Contemplation of Dhammas

Five training frames (per MN 10/DN 22):

- **Hindrances**: spot, balance, and let go.

- **Aggregates**: see all five as impermanent, burdensome, not-self.

- **Sense-bases**: door-by-door practice (eye…mind).
- **Bojjhaṅgā (Awakening Factors)**: cultivate balance of energy/samādhi/mindfulness etc.
- **Four Noble Truths**: read experience as dukkha/samudaya/nirodha/magga.

Up-close drill (example): When *diṭṭhi-based clinging* (e.g., identity-view around “my practice”) flares, label it as **upādāna** (view-clinging), see it as lobha/diṭṭhi nature, and release. This is textbook *dhammānupassanā* on the khandha-cluster.

Practice Guidelines (common across all four)

- **Maintain continuity:** short labels, fast contact-to-feeling detection; do not let labels become stories.
- **Balance energy:** use breath-borne joy, recollections, and (when necessary) brief asubha toggles; then return to primary mindfulness.
- **Restraint upstream:** sense-restraint (*indriya-saṃvara*) reduces downstream firefighting.

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Development Process (stages)

1. **Establish basic mindfulness**
   Steady the breath, anchor posture awareness, memorize the four frames and the C2 seam.

2. **Continuous awareness**
   Door-by-door drills; door-tone logging verifies earlier interception and fewer craving spikes.

3. **Deepening insight**
   Shift from knowing "about" to seeing conditionality—*phassa* → *vedanā* → *taṇhā*—and the three marks in khandha, āyatana, dhātu.

4. **Integration & stability**
   Bojjhaṅga balancing and dhammānupassanā keep the mind bright, pliant, and non-appropriating; disenchantment and release mature.

Practical Exercises (daily/weekly)

- **Sense-door noting (Mahāsi-style):** "seeing—pleasant—wanting / hearing—neutral—no-grab," 10–15 min × 2/day.

- **C2 Guard Drill:** During any pleasant spike, silently mark "pleasant … guarding," stay with feeling until it fades, then resume the task. (Assessment prompt: explain how pleasant feeling leads to craving in your day.)

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- **Door-tone Log:** 10 entries/day; track detection latency and whether craving arose; review weekly for fewer *upādāna* spikes.

- **Asubha toggle:** When kāma-taṇhā heats up, apply 32-parts for 60–120 s, then back to the main object.

- **Recollections & Joy session:** 15–20 min on breath-born pīti or Buddha/Dhamma/Saṅgha recollections to balance energy.

Framework Cross-Mapping (for analysis & teaching)

- **Five Aggregates:** All satipaṭṭhāna frames examine the khandhas directly (rūpa via body; vedanā; saññā/saṅkhāra implied in mind/dhammas; viññāṇa at each door). Seeing their rise-fall supports *pariññā* → abandoning.

- **Twelve Sense Bases & Eighteen Elements:** Door-based drills operationalize āyatana/dhātu; contact/feeling are experienced, not theorized.

- **Four Noble Truths:** C2 is the living seam between **Dukkha (② present result)** and **Samudaya (③ present cause)**; guarding C2 is nobly true **Path (magga)** work leading to **Nirodha**.

- **Dependent Origination:** Keep the **three connections** straight: C1 (saṅkhāra→viññāṇa), **C2 (vedanā→taṇhā)**, C3 (bhava→jāti). Our explicit practice hook is C2.

Assessment & Completion Criteria

- **Process**: Mindfulness continuous over posture changes; vedanā named within ~1–2 s; craving episodes measurably down week-over-week.

- **Understanding**: Student can explain the DO handoff (②→③) and how guarding vedanā prevents taṇhā in concrete day-life examples.

- **Balance**: Hindrance episodes shorten; bojjhaṅga balance improves; mind more often "without lust/without ill-will."

References (internal sources cited)

- *Breaking the Wheel — Satipaṭṭhāna & DO pedagogy* (lesson plans; C-bridges; lineage harmonization; drills).

- *Full Data about DO with cycles diagrams* (four segments; three connections; two roots; pedagogy rules).

- *Upādāna classifications* for dhammānupassanā use-cases.

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Chapter 132 — Development/Cultivation of the Four Right Efforts (Cattāro Sammappadhānā) to Completion

Content Overview

The Four Right Efforts are the Buddha's crisp operating instructions for training the mind:

1. **Prevent** unarisen unwholesome states, 2) **Abandon** arisen unwholesome states, 3) **Develop** unarisen wholesome states, and 4) **Maintain** arisen wholesome states. They are the "energy-engine" of the path, aligning intention and attention with wisdom so that craving (taṇhā) is not recruited and the wheel of Dependent Origination cools. In Mogok-style practice, Right Effort is applied exactly where present experience pivots—**feeling (vedanā) → craving (taṇhā)**—the C2 "bridge" on the Wheel.

Key Concepts (clear + practical)

The four tasks (standard Pāḷi)

- **Saṃvara-padhāna (Prevention):** sense-door guarding; skillful planning to avoid triggers.

- **Pahāna-padhāna (Abandoning):** dropping ill will, sloth, worry, restlessness, wrong view as soon as noticed.

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- **Bhāvanā-padhāna (Development):** cultivating mindfulness, investigation, energy, joy, calm, collectedness, equanimity; cultivating the brahmavihāras; developing insight.

- **Anurakkhaṇa-padhāna (Maintenance):** protecting and stabilizing wholesome qualities already present.

The effort-engine (Iddhipāda support)

Your “fuel mix” is **chanda (wholesome desire/aim), viriya (energy), citta (collected mind), vīmaṁsā (wise investigation)**. Tune these four to keep effort **balanced**—neither harsh nor lax.

Where Right Effort meets Dependent Origination

On the Mogok Wheel, **C2: vedanā → taṇhā** is the live hinge. Right Effort:

- **Prevents** unwise attention at the doors so **contact/feeling** don’t snowball.

- **Abandons** already-arisen greed/aversion before they grip.

- **Develops** clarity and kindness that keep **feeling** as information, not an order.

- **Maintains** steady mindfulness so **becoming (bhava)** doesn’t gear up into a new “birth” of selfing.

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This integrates with the aggregates view: each “unit” of experience is rūpa-vedanā-saññā-saṅkhārā-viññāṇa arising and ceasing; Right Effort keeps that unit **ownerless, workable, and light.**

Framework Alignment (quick map)

- **Five Aggregates:** Effort targets **saṅkhārā** (the builders) and **attention style** so that the unit of experience dissolves cleanly without grasping.

- **Six Bases / Eighteen Elements: Sense-restraint** is Prevention in action—door policy reduces unskillful contacts and heats.

- **Four Noble Truths:** Right Effort performs the **task of the Fourth Truth (magga)** and clears the **Second Truth (samudaya)** at the C2 hinge by not letting craving recruit.

- **Dependent Origination (Paṭicca-samuppāda):** Work where you still have leverage—**Present Effect (3–7)** and **Present Cause (8–10)**—especially cutting **C2**; guard the **three short connections** the Mogok diagram highlights (C1, C2, C3).

- **Four Foundations of Mindfulness:** Right Effort supplies the energy and guard rails so that kāyā/vedanā/citta/dhammā are seen precisely and kindly.

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Practice Method (Mogok-style, step-by-step)

A. The Four Right Efforts as a 4-step loop you can run anytime

1. **Prevent:** Before sessions & in daily life, set **door policy** and **session bounds**. Examples: time-box apps; keep phone outside sits; choose meeting seat that helps attention.

2. **Abandon:** When unwholesome states appear, **name & normalize**: “anger here,” “greed heat,” “doubt fog.” Soften body, widen attention 10%, feel feet/breath; re-aim to present task.

3. **Develop:** Actively cultivate: body-breath clarity, benevolence phrases, curiosity toward sensations, precision noting.

4. **Maintain:** Protect momentum: short refresh breaths each hour; a 3-minute scan after calls; close sessions with the word **“complete.”**

Mantra for C2: “A tone has appeared.” (Pleasant/unpleasant/neutral.) Feel it fully as **information**; **do not take it as an instruction**. This single line embodies all four efforts at once.

B. Sitting meditation (40–60 minutes)

- **Prevention:** 2 minutes posture/intent; pick one anchor (breath at nostrils or abdomen).

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- **Abandoning:** If the mind heats, label once (“planning,” “resentment”), exhale slowly; return.

- **Development:** Every 3–5 minutes, widen to include **feeling-tone** and the **lean** (reach/resent/drift).

- **Maintenance:** When clarity appears, **do less**—quietly sustain; if joy or calm arises, don’t cling; stay even.

C. Walking meditation (20–30 minutes)

- Feel **lifting–moving–placing**, plus **vedanā** in the soles. When pleasant ease appears, **gratitude, not grasping**; when unpleasant tightness appears, **interest, not aversion**. Keep the loop running.

D. Daily-life drills (micro-cases tied to DO)

- **The ping:** Ear+sound → pleasant → **wanting to check**. Name “pleasant,” breathe once, **decide when** you’ll check. (Prevent/Abandon.)

- **The ache:** Body contact → unpleasant → **escape-lean**. Translate to **elements** (pressure/heat/motion), relax jaw/eyes, widen 10%. (Abandon/Develop.)

- **The praise:** Pleasant → protect image → perform. **Gratitude without ownership,** one honest small step, close the session. (Maintain.)

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Working with Challenges

- **Too tight:** Add warmth (mettā), extend exhale, broaden field (include sounds/space).
- **Too loose:** Shorten the object (1 breath), sharpen labels (door→feeling→lean), refresh posture.
- **Persistent hindrance:** Use a **paired antidote** (lust→asubha; ill will→mettā; sloth→bright light/stand; restlessness→grounded body scan; doubt→return to simple instructions).

7-Day Development Plan (concise)

- **Day 1:** Write the four efforts from memory; set **one door policy**.
- **Day 2:** Sit 30 min + **vedanā spotter** every 5 min.
- **Day 3:** Install an **exit ritual** (“complete,” look away, one exhale) after any task.
- **Day 4:** Pick one hindrance & apply **your antidote** three times.
- **Day 5:** Add **walking** (20 min) + note feeling-tone in soles.
- **Day 6:** Teach the four efforts to a friend in **60 seconds**.
- **Day 7:** Journal one paragraph: “Where did I catch **C2** before taṇhā?”

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References (EBT & internal sources)

- **Sammappadhāna Saṃyutta (SN 49)** — discourses on the Four Right Efforts within the bodhipakkhiyā set.
- **Magga Saṃyutta (SN 45)** & **Mahācattārīsaka Sutta (MN 117)** — Right Effort inside the Noble Eightfold Path.
- **Mogok Wheel & C-bridges (C1, C2, C3)** — orientation, quadrants, and **vedanā→taṇhā (C2)** emphasis for present-moment cutting.
- **Law of Dependent Origination (12 links; practice notes)** — canonical definitions and practice pointers linking avijjā/taṇhā roots and their cessation.
- **Five Aggregates & Tilakkhaṇa (practice language & similes)** — why element-language and “ingredients, not identity” cool clinging.
- **Breaking the Wheel (Practice handbook)** — everyday DO micro-maps, C2 drills, and path integration with the 37 factors.

Exercises

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1. **C2 Cue Cards:** Make three small cards: **Pleasant**, **Unpleasant**, **Neutral**. During the day, pause 3× and flip the one that fits; speak out loud: “A tone has appeared,” then one breath. (All four efforts in a micro-dose.)

2. **Door Policy Audit (10 min):** List your top 3 “hot doors” (app/food/topic). For each, write one **Prevention** rule (time-box, context, replacement).

3. **Hindrance Pairing:** Pick one hindrance for the week; write its **antidote** and practice it **immediately** on contact (Abandon).

4. **Wholesome Chain:** Choose one wholesome state (mindfulness or kindness). Map how you will **Develop** it (trigger, action, reward) and how you will **Maintain** it (daily anchor).

Take-home: Right Effort is kind, precise, and sustainable. Aim your energy where causality is soft—at **contact/feeling and the lean**—and the Wheel starts turning with less heat and more room.

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Chapter 133 — Development/Cultivation of the Four Bases of Success (Cattāro Iddhipādā) to Completion

Pāli definition (from the Iddhipāda Saṃyutta):
Cattāro iddhipādā—**chanda**-samādhi-**padhāna-saṅkhāra**-samannāgata,
viriya-samādhi-padhāna-saṅkhāra-samannāgata,
citta-samādhi-padhāna-saṅkhāra-samannāgata,
vīmaṃsā-samādhi-padhāna-saṅkhāra-samannāgata.
(Four bases of success: concentration founded on aspiration, energy, collected mind, and investigation—conjoined with the "exertional formations" that carry the practice through; see **SN 51 (Iddhipāda Saṃyutta)**.)

The **iddhipādā** are the engine that makes the rest of the bodhipakkhiyā dhammas actually move. In practical Mogok-style insight, they are four ways to **stabilize attention** and **aim effort** right at the live hinge of **vedanā** → **taṇhā** so the dependent-origination chain does not thicken.

1) Meaning & Function (plain and practical)

- **Chanda (aspiration/wholesome desire):** the *why* that keeps you on the cushion and at the sense doors. Not craving; it's the clean wish "to see things as they are."

- **Viriya (energy/effort):** the *how much*—balanced, steady exertion that protects mindfulness, neither slack nor strained.

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- **Citta (collected mind):** the *how*—unified attention (samādhi) that stays with the object long enough for causes/conditions to reveal themselves.

- **Vīmaṃsā (investigation/discernment):** the *where and what next*—curious, testing attention that asks, “What’s conditioning this? Where does the link strengthen or slacken?”

Each base matures as **samādhi supported by padhāna-saṅkhāra** (the volitional drive to keep practicing). Together they make practice **consistent, testable, and repeatable**.

2) Early Buddhist Frameworks — how the iddhipādā plug in

- **Five Aggregates (pañcakkhandhā):**
    - *Chanda* aims at seeing **rūpa–nāma** as process, not person.
    - *Viriya* sustains observation of **vedanā** without turning it into taṇhā.
    - *Citta* holds **viññāṇa** steady so **saññā/saṅkhāra** can be read clearly.
    - *Vīmaṃsā* discloses the *conditionality* among the five.

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- **Twelve Sense Bases / Eighteen Elements:**
    - Use chanda to **guard the six doors**; viriya to **show up** whenever contact (phassa) appears; citta to **stay with the door**; vīmaṃsā to **trace door→contact→feeling** precisely.
- **Four Noble Truths:**
    - Chanda = resolve to know **dukkha**; viriya = do the **task** (kicca) on it; citta = stabilize **samādhi**; vīmaṃsā = develop **paññā** that finishes the task.
- **Dependent Origination (paṭiccasamuppāda):**
    - Chanda sets the aim to meet **C2** (vedanā→taṇhā).
    - Viriya keeps mindfulness present through the **present-effect** stream (viññāṇa→vedanā).
    - Citta prevents scatter so **feeling** is known “as tone” before craving claims it.
    - Vīmaṃsā inspects which specific **conditions** (attention style, labels, posture, breath) reduce the pull from **vedanā** to **taṇhā**.

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    - (For your DO pedagogy, keep the **C2 bridge** foregrounded and read across the four quadrants; see your studio guidelines and wheel orientation in our DO visual brief.)

- **Four Foundations of Mindfulness:**

    - The iddhipādā are the *four gears* that let **satipaṭṭhāna** run **continuously** without overheating or stalling.

Project cross-refs (for integration in your book):
— Use the DO wheel orientation and the three bridges (C1, C2, C3) to place iddhipādā *at the hinge of practice* (C2). See your Mogok Wheel notes for quadrant placement, connections, and pedagogy.
— Your handbook's Part V explicitly organizes the **Thirty-seven bodhipakkhiyā dhammas** as the training arc into which iddhipādā belong; keep this chapter cross-linked to that plan.
— When explaining aggregates-as-process (not person), draw on your *Five Aggregates* primer to reinforce the **non-ownership** reading that chanda supports.
— For DO detail and the two roots (avijjā/taṇhā) which iddhipādā are meant to undercut in real time, cite your DO dossiers.

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3) Practice Method (step-by-step, Mogok-style)

3.1 Chanda-iddhipāda (Aspiration)

- **Intention phrase (silent):** “May I see arising & ceasing exactly here.”

- **Door policy:** Set a **purpose** for the sit/walk and a simple **success criterion** (e.g., “Notice 10 times: contact→feeling, without leaning.”).

- **On-cushion:** Pick a **primary anchor** (breath or elements at abdomen). Each time a door lights up, track **phassa→vedanā** and mentally note just the **tone**: “pleasant/unpleasant/neutral.”

- **Off-cushion micro-drill:** Before opening an app/speaking, touch chanda: “Why am I doing this?” One breath. Proceed or stop.

Pitfalls & fixes:

- *Micchā-chanda* (ego-wanting): shrink goal to **process goals** (“show up; name tone”) rather than outcomes (“get path, finish stage”).

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3.2 Viriya-iddhipāda (Energy)

- **Meter your effort:** 70–80% of max—enough to be vivid, not tight.
- **Rhythm:** 15–20 min sit → 10 min walk → repeat 2–3 cycles.
- **Guard the hinge:** When tone is known, **keep the mind there for one extra exhale**—this is the clean, effortful pause that denies taṇhā its usual instant grab.

Pitfalls & fixes:

- *Atikamma-viriya* (over-effort): relax jaw, widen 10% to include whole body field.
- *Kusīta* (sloth): shorten the object distance (closer sensations), stand or walk.

3.3 Citta-iddhipāda (Collected Mind)

- **One object, many moments:** Let attention *re-collect* to the anchor after each contact.
- **Unification cue:** On each inhalation softly think “gather,” on exhalation “place.”
- **Stability checks:** If you can keep the object through three successive **contacts**, you’re in working samādhi for vipassanā.

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Pitfalls & fixes:

- *Dull samādhi:* increase brightness—upright spine, cooler air on nostrils, label tone slightly more crisply.

- *Restless samādhi:* narrow to the smallest unmistakable sensation (e.g., the “front edge” of breath).

3.4 Vīmaṃsā-iddhipāda (Investigation)

- **Three questions (loop):**

    1. “Exactly **where** did contact occur?” (door specificity)

    2. “Exactly **what** was the tone?” (vedanā purity)

    3. “Which tweak **reduced** the lean?” (cause–effect)

- **A/B testing:** In one sit, test **two** small variables (e.g., narrow vs wide attention) and compare the **pull** from feeling to wanting. Keep a short log.

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Pitfalls & fixes:

- *Analysis paralysis:* bound the experiment to **3 minutes**; then return to simple noting.

4) Application Method (stages)

Initial Stage (Establish the engine)

- **Aim:** consistency > intensity.
- **Daily minimum:** 2 cycles of sit–walk (about 60–70 min total).
- **One-line brief:** “Find feeling early, leave it un-owned.”

Development Stage (Deepen and stabilize)

- **Add structure:**
    - **4×4 Matrix** (one line each; rotate across days):
        - **Chanda × Kāya:** “Why am I walking?—to feel pressure/motion clearly.”
        - **Viriya × Vedanā:** “Hold tone one extra breath.”

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    - **Citta × Citta:** “Keep mind unified for 10 breaths.”
    - **Vīmaṃsā × Dhammā:** “What condition shortens the vedanā→taṇhā gap?”
- **Metrics:** 10–20 clean identifications of tone per session; 3–5 times you *see the lean soften*.

Mastery Stage (Integration)

- **Any-door readiness:** eye, ear, nose, tongue, body, mind—same drill.
- **Live reversal:** multiple times/day, you feel **vedanā cool** without moving to wanting or resisting.
- **Transfer:** during work/family talk, you can keep tone known and speak from **equanimity** rather than momentum.

5) Working with Challenges (diagnostics table)

Symptom	Likely imbalance	Quick correction

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Zeal then crash	Chanda high, viriya/citta low	Halve goals; make sits shorter; finish each sit with 60s of warm **mettā**
Tight forehead, narrow breath	Viriya overshooting	Widen field; 3 deeper exhales; label tone gently (no drilling)
Foggy “okay” but no insight	Citta strong, vīmaṃsā low	Run the 3 vīmaṃsā questions; do one **A/B** tweak
Edgy, problem-solving mind	Vīmaṃsā high, citta low	Park questions; count breaths 1–5 for one minute; then resume

6) Signs of Progress

- **Natural flow:** you don’t have to “manufacture” interest; chanda appears as quiet eagerness to see.
- **Effort fits the task:** fewer spikes/dips; you can sit or walk on schedule without bargaining.

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- **Stable knowing:** attention stays with contact and tone **through** 2–3 mind-moments.

- **Insight traction:** more and more often the chain **stops at feeling**—craving fails to recruit you.

7) How the Iddhipādā serve the Whole Path

- **Five Faculties & Seven Factors:** chanda harmonizes with **saddhā**; viriya drives **viriya-bojjhaṅga**; citta supports **samādhi-indriya**; vīmaṃsā expresses **dhamma-vicaya**.

- **Noble Eightfold Path:** they operationalize **Right Effort, Right Mindfulness, Right Concentration**—with vīmaṃsā giving **Right View** teeth in the moment.

- **Seven Purifications & Vipassanā-ñāṇa:** they supply the stamina and clarity that carry the course from **udayabbaya** through **saṅkhārupekkhā** to **anuloma**.

8) Practice Schedules (choose one)

- **“Two-by-Two” Daily:** 2 × (20′ sit + 10′ walk) + 2 micro-labs (3 minutes each at a busy door—email & mealtime).

- **“Four Doors” Lab (40′):** 10′ breath (citta); 10′ vedanā tagging (viriya); 10′ A/B test (vīmaṃsā); 10′ purpose review + mettā (chanda).

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Journaling (3 bullets max):

1. Door & tone you met most.

2. One tweak that cooled the lean.

3. One gratitude line (keeps chanda wholesome).

9) References (for this chapter)

- **EBT (primary):** SN 51 Iddhipāda Saṃyutta (esp. definitions of the four iddhipādā and their development instructions); cross-link to SN 12 (DO), MN 10 (Satipaṭṭhāna), MN 118 (Ānāpānasati) for integration across frameworks.

- **Internal sources for integration & pedagogy:**

    - DO wheel orientation, quadrants, and bridges (use in your diagrams and classroom scripts).

    - **Breaking the Wheel — Part V** (Bodhipakkhiyā plan; slot this chapter into CH36 linkage).

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- **Five Aggregates primer** (use its “ingredients not identity” language whenever chanda risks turning into ownership).

- **DO detail dossiers** (two roots, present-flow training at C2).

10) Exercises (assignable)

1. **Vedanā-Counter Drill (10×/day):** As soon as any tone is noticed, count **one full out-breath** while staying with tone; then move. (Build **viriya + citta**.)

2. **A/B Condition Test (in one sit):** First 5′ with narrow focus, next 5′ with wide focus. Which **reduces** the pull from tone to wanting? (Grow **vīmaṃsā**.)

3. **Purpose Cards (morning/evening):** Write one sentence “Why practice today?” and one sentence “What worked?” (Keep **chanda** wholesome and stable.)

4. **Four-Gear Walk (15′):** Every 25 steps switch gear: chanda (“why walking”), viriya (clear heel-to-toe), citta (single sensation), vīmaṃsā (what tweak helps).

Take-home

When **chanda** is kind and clear, **viriya** is balanced, **citta** is steady, and **vīmaṃsā** is curious, the mind meets **feeling** without being recruited. That is the iddhipāda promise: the power to practice *right where* the wheel would otherwise turn. Keep the gears light, keep the drills short and honest, and let the results accumulate—quietly, decisively.

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Chapter 134 — Development/cultivation of the Five Spiritual Faculties (Pañcindriya) to completion

Content Overview

The five faculties—*saddhā* (faith/confidence), *viriya* (energy), *sati* (mindfulness), *samādhi* (concentration), and *paññā* (wisdom)—govern the mind like five "controllers." When matured they become the Five Powers (*pañca-bala*), unshakable strengths that stabilize practice and counter ignorance and craving. In our Mogok-style approach, we use the faculties to steady the present flow at the live hinge of *vedanā* → *taṇhā*, so craving doesn't recruit us.

Key Concepts (EBT + Visuddhimagga backbone)

- **Definition (EBT):** "Bhikkhus, there are these five faculties: the faculty of faith, energy, mindfulness, concentration, and wisdom." (SN 48 *Indriya-saṃyutta*). Our handbook aligns them with Path factors and shows their maturation into powers.

- **Function (practice):** The faculties balance confidence with discernment and effort with calm; mindfulness monitors all.

- **Balancing Rule (Visuddhimagga):** Balance *faith* ↔ *wisdom* and *concentration* ↔ *energy*; strong mindfulness is needed "in all instances" to prevent both agitation and sloth.

- **Why balance matters:** If any faculty dominates, the others can't perform their functions (exerting, establishing, not-distracting, seeing). Train "maintaining balanced faculties" as a core skill.

Integration with Dependent Origination (DO)

- **Role against DO:** Indriya & Bala "stabilize against doubt (*avijjā*) and craving (*taṇhā*)"—your anti-tilt system as you meet *phassa* and *vedanā*. In the wheel overlay, Satipaṭṭhāna sits right across *vedanā* → *taṇhā*.

- **Lineage alignment (for our pedagogy):** Mogok = present-flow DO at the six doors; Mahāsi = continuity of noting that ripens the faculties; Pa-Auk = strength via samatha then analysis.

Practice Method (step-by-step)

1) Saddhindriya — Faith/Confidence

- **Cultivation:** Recollect Buddha–Dhamma–Saṅgha; review cause-effect you have verified (small "proofs" cool doubt).

- **Signs of imbalance:** If faith runs ahead of wisdom → credulity; antidote: review dhammas analytically and curb over-idealization.

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2) Viriyindriya — Energy/Effort

- **Cultivation:** Four Right Efforts dosing; short, clean units of practice through the day.

- **Signs of imbalance:** If energy dominates → agitation/restlessness; antidote: *passaddhi* and collectedness to cool the system.

3) Satindriya — Mindfulness

- **Cultivation:** Keep *door → object → consciousness → contact → feeling* in view, then name feeling as “pleasant / unpleasant / neutral” without story. Mindfulness monitors and re-balances the other four.

4) Samādhindriya — Concentration

- **Cultivation:** Single-task focus in daily life; breath as home base.

- **Signs of imbalance:** If concentration outweighs energy → sloth/“heavy calm”; antidote: brighten with investigation/energy/joy.

5) Paññindriya — Wisdom

- **Cultivation:** Investigate conditions; stamp three marks; map *vedanā → taṇhā* in vivo.

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- **Signs of imbalance:** If wisdom dominates and faith is weak → cleverness without trust; antidote: strengthen confidence grounded in evidence.

Balancing Factors (quick rubric you can memorize)

- **Faith ↔ Wisdom:** Trust what you've actually verified; let wisdom test and confirm faith.
- **Energy ↔ Concentration:** Add calm when wired; add energy when dull. Absorption grows when these two are balanced.
- **Mindfulness = Overseer:** "Salt in all sauces"—it prevents both agitation and idleness and calls the right counter-factor.

Practical Application (Mogok-style drills)

A. Cushion protocol (25–45 min)

1. **Set the base:** Brief recollection (faith), then right effort intention (energy).
2. **Centering:** Breath to first clear access; let attention collect (concentration).

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3. **Present-flow scan:** Work the door sequence until *vedanā* is clear; tag tone; sustain bare knowing ≤10s ("just feeling"), release before story. This is the live break at C2.

4. **Wisdom pass:** Note conditionality ("when this, that"); mark anicca/dukkha/anattā lightly and return to base.

5. **Balancing check:** If dull → invite investigation/energy; if wired → invite tranquillity/concentration/equanimity.

B. Walking practice (10–20 min)

- Pace slightly brisk if dull (boost *viriya*); slow and widen if restless (boost *passaddhi/samādhi*). Keep mindfulness naming the feel-tone of steps, not the story.

C. Daily life "micro-reps" (15–30 seconds)

- **Pleasant ping (phone):** "pleasant feeling" → single breath → decide; avoid becoming "the checker."

- **Body ache:** Translate to elements; widen 10%; kindness phrase; let *samādhi* hold the field.

- **Praise/blame:** Say "thank you" or "noted"; keep equanimity; no ownership. (These are the wheel's everyday exits.)

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Dealing with Imbalances (coach's table)

- **Too much faith:** Add investigation; review individual essences; reduce devotional heat temporarily.
- **Too much energy:** Add tranquillity and collectedness; shorten sits; steady breathing.
- **Too much concentration:** Rouse energy/joy; brighten posture, light, interest.
- **Wisdom without trust:** Rebuild confidence with small, verified wins and recollections.
- **Mindfulness wavering:** Re-establish "clean base" and "balanced faculties" from the absorption skills list.

Development Stages & Markers

Initial Stage (establish the set)

- You can name all five on demand; you run one 10-minute sit with at least one conscious rebalance (e.g., add calm when wired). *Marker:* fewer "pain→craving" events in the day.

Middle Stage (strengthen & balance)

- Faith–wisdom and energy–concentration feel like two paired wings; mindfulness cues the right wing automatically. *Marker:* access concentration appears more readily after clean

conduct; fewer swings into dullness/restlessness.

Advanced Stage (powers)

- Faculties are steady under stress; they function as *bala* (unshakable). Practice feels self-correcting; C2 breaks are frequent and almost effortless.

Exercises (assignable)

1. **Balance-Cross self-audit (evening, 3 minutes):** Is today's needle left (faith) or right (wisdom)? Up (energy) or down (calm)? Note one micro-dose for tomorrow. (See "Balance Cross" and classroom checklists).

2. **Door→Feeling drill (x10/day):** At any door, whisper "contact → tone," then release. Track how many times craving failed to ignite.

3. **Hindrances Quick Gate (≤60s):** Name hindrance → apply paired factor (e.g., restlessness ↔ tranquillity/concentration) → confirm settle.

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References

- **Sutta sources:** SN 48 *Indriya-saṃyutta* (definition and development of the five faculties). Our handbook notes the alignment with path factors and maturation into powers.

- **Visuddhimagga (Vism):** Detailed guidance on “maintaining balanced faculties,” the two balance-pairs, and the primacy of mindfulness as a universal monitor.

- **Inside project handbook (for teaching flow & diagnostics):** Five Indriyas overview, DO integration, and classroom/checklist tools.

Quick takeaway (put this on a sticky note)

Balance faith ↔ wisdom, energy ↔ calm, under the watch of mindfulness. Keep *vedanā* clean for 10 seconds and half your day’s DO will quietly stop building.

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Chapter 135 — Development/Cultivation of the Five Powers (*Pañca-bala*) to Completion

Content Overview

The Five Powers—*saddhā, viriya, sati, samādhi, paññā*—are the same five qualities as the Spiritual Faculties (*indriya*) brought to an unshakeable strength. Where *indriya* governs, *bala* cannot be overthrown by its opposing hindrance. In practice, these powers stabilize the path work so insight can cut the Dependent Origination chain at the live edge of feeling→craving and wrong view about mind

Key Concepts

- **Definition (from Visuddhimagga):** The five are called *indriya* when they exercise control, and *bala* when they are firm and cannot be shaken by their opposites (faith vs. doubt, energy vs. sloth, mindfulness vs. forgetfulness, concentration vs. restlessness, wisdom vs. delusion)

- **Maturation:** As the faculties mature, they become the Five Powers—“unshakeable strengths
- **Balance principle:** Faith↔Wisdom and Energy↔Concentration are yoked pairs; Mindfulness stands as the regulator that brings them to equipoise
- **Why they matter for DO:** By strengthening these five, the yogi meets *phassa/vedanā* with clarity, so craving doesn’t ignite; wrong view about mind is dissolved through present-moment seeing
- **Practice Method (Mogok-style, Satipaṭṭhāna-forward)**

1) *Saddhā-bala* (Faith Power)

- **Function:** Confidence that the path works; it counters doubt.
- **Build it:** Daily recollections (Buddha, Dhamma, Saṅgha), brief readings of core suttas, and recalling small, first-hand practice wins.
- **DO leverage:** Confidence keeps the mind with vedanā instead of spinning narratives; it steadies the hand at the *vedanā→taṇhā* fork.

2) *Viriya-bala* (Energy Power)

- **Function:** Sustained, balanced effort; opposes sloth/torpor.
- **Build it:** Four Right Efforts framed as micro-pledges per sit/walk (prevent, abandon, develop, maintain). Use short “burst–rest” intervals to prevent strain.
- **DO leverage:** With steady energy, you reach phassa/vedanā quickly and repeatedly, so insight has chances to interrupt craving.

3) *Sati-bala* (Mindfulness Power)

- **Function:** Continuous, present-centered knowing; the regulator of balance.

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- **Build it:** Satipaṭṭhāna cycles—body → feeling → mind → dhammas—applied in real time. Use concise labels only when needed to sustain continuity.

- **DO leverage:** Knowing feeling “as feeling” right at contact prevents the slide to craving

4) *Samādhi-bala* (Concentration Power)

- **Function:** Collectedness; opposes restlessness and scattering.

- **Build it:** Make the breath your home base; if needed, add brief *samatha* supports (ānāpāna tuning, simple kasiṇa, recollections) to quiet the hindrances and ready insight

- **DO leverage:** Calm prevents proliferation at *phassa* and *vedanā* so these moments can be seen cleanly

5) *Paññā-bala* (Wisdom Power)

- **Function:** Clear seeing of conditionality; uproots delusion.

- **Build it:** Look for arising–ceasing, causality, and not-self in each foundation—especially vedanā and citta. Calibrate effort and calm so insight can bite deeply.

- **DO leverage:** Wisdom understands vedanā as conditioned and citta as process; this undermines craving and identity view

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Development Process

Foundation Stage (establishing the five)

- **Aim:** “Bring the five online” with gentle regularity—short sits (20–30 min), daily walking (10–15 min), and a simple balance diary.

- **Note:** This is faculty mode (*indriya*). Keep the pairs balanced; let *sati* regulate

Strengthening Stage (from *indriya* → *bala*)

- **Aim:** Increase continuity and resilience: longer sits (45–60 min), daily life micro-pauses (5×/day), weekly half-day.

- **Sign:** Less tossed by praise/blame and pleasure/pain; ability to hold vedanā without craving—“observe, don’t reach”

Mastery Stage (unshakeable)

- **Aim:** The five now withstand their opposites; continuous mindfulness meets each contact; craving fails to catch.

- **Sign:** Clarity at the live pivot—*vedanā* known, *taṇhā* does not arise; mind seen as process, not person.

Framework Integration (how *bala* works across the EBT lenses)

- **Five Aggregates:**
  Saddhā motivates investigation; *viriya/sati* track arising–ceasing across all khandhas; *samādhi* stabilizes the field; *paññā* discerns anicca-dukkha-anattā—breaking identification with any aggregate.

- **Twelve Sense Bases / Eighteen Elements:**
  The powers operate at the doors. At **contact (phassa)** and **feeling (vedanā)**, *sati* + *paññā* name and know; *viriya* sustains; *samādhi* holds; *saddhā* keeps you in the Dhamma-frame so craving doesn't spark.

- **Four Noble Truths:**
  They expose *dukkha* at the moment of contact, see *samudaya* as the reflex of craving, taste *nirodha* in moments when craving does not arise, and fulfill *magga* by cultivating these powers as bodhipakkhiyā dhammas.

- **Dependent Origination:**
  Practical cut-points: (i) **phassa→vedanā** (see feeling precisely), (ii) **vedanā→taṇhā** (refuse the reach), (iii) **citta→diṭṭhi** (see the mind as conditioned). Mogok's method uses *vedanānupassanā* and *cittānupassanā* to sever the chain in real time.

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- **Satipaṭṭhāna:**
  These powers are trained within the four foundations; satipaṭṭhāna is “the direct path,” and in Mogok’s reading it is exactly where DO is dismantled now, not later.

Practical Application (step-by-step)

Daily Core (45–60 min total):

1. **Ānāpāna base (samādhi support, 10–15 min):** soft attention at the nostrils/abdomen to quiet hindrances (per samatha supports)
2. **Vedanā track (15–20 min):** sit and watch contact→feeling: “pleasant / painful / neutral,” then check “Is grasping starting?” If yes, relax/label/return
3. **Citta track (10–15 min):** note greed/no-greed, hate/no-hate, delusion/no-delusion; see them arise/vanish; don’t identify.
4. **Review (2–3 min):** brief reflection to strengthen *saddhā* (“When feeling was known, craving didn’t bite.”).

Walking block (10–20 min): pace + touch + feeling; keep *sati-bala* continuous.

Everyday micro-cuts (5×/day): at taste/praise/discomfort, silently mark “feeling,” pause one breath, sense the urge, relax—**don’t reach**

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Balancing protocol (from Vism.):

- If faith runs ahead of wisdom → study & investigate.
- If energy overheats → extend calming; if dull → shorten breaths/stand/walk.
- Mindfulness is the metronome that brings the pairs to evenness

Detailed Explanation (faculty→power)

- **From *indriya* to *bala*:** Once each quality can meet its opposing hindrance without collapsing, it's a *bala*. This is the transition Visuddhimagga points to—control → unshakeability
- **Lineage harmonization:** Mogok: present-flow DO cut at vedanā; Mahāsi: live noting; Pa-Auk: samatha & elements to deepen non-self; Ledi: doctrinal backbone—all are complementary tools to strengthen the five.

Exercises

1. **Seven-day "Balance Diary":** Track each sit for dullness/restlessness/balance; note which power you adjusted (faith, energy, concentration, wisdom) and how mindfulness regulated
2. **Vedanā Drill (10 min):** Name 10 feelings in daily life; mark which leaned toward craving; debrief at day's end.
3. **Samatha Support (15 min, 3×/week):** add breath/kasiṇa/recollection unit to stabilize *samādhi-bala*; observe how this improves clarity at contact.

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4. **Pairs Balancing:** On days of high faith/low wisdom, read a short Dhamma passage and investigate causality in one event. On days of high energy/low calm, lengthen exhale and switch to walking.

References

- **Primary manual:** *Visuddhimagga* (Ñāṇamoli), on the distinction indriya↔bala and the balance of pairs.

- **IMR / Mogok integration:** *Breaking the Wheel — The Path (Part V)*: DO pivot at *vedanā→taṇhā*; satipaṭṭhāna as live cut-point; indriya→bala maturation; lineage harmonization.

- **Samatha supports that steady the powers:** *Breaking the Wheel*, Ch. 39: how calm supports insight at *phassa/vedanā*.

- **Satipaṭṭhāna as direct path:** *Breaking the Wheel*, Ch. 37: present-moment dismantling of DO via the four foundations.

Quick Checklist for "Power-Level" Practice

- The five are present **and** resilient.
- Pairs are balanced; mindfulness conducts the orchestra
- At contact/feeling, the mind **knows** instead of **reaching**
- Craving fails to spark; wrong view about mind loosens

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About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

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Chapter 136 — Seven Factors of Enlightenment (Satta Bojjhaṅgā): Development to Completion

Content Overview

The seven awakening factors—*sati, dhammavicaya, viriya, pīti, passaddhi, samādhi,* and *upekkhā*—are the Buddha's "growth conditions" for insight and release. In SN 46.1 (Himavanta), the Buddha likens their development to nāgas who build strength in the Himalayas before ranging out to rivers and the ocean: grounded in virtue, one develops the seven factors to the ocean of Nibbāna. (SuttaCentral, Access to Insight)

A core dynamic from the Bojjhaṅga-saṁyutta: when the mind is dull, arouse the "energy cluster" (*dhammavicaya–viriya–pīti*); when the mind is agitated, cultivate the "serenity cluster" (*passaddhi–samādhi–upekkhā*); and *sati* is always wholesome in either case (SN 46.53 Aggi Sutta). (SuttaCentral, Access to Insight)

MN 118 (Ānāpānasati) shows how mindfulness of breathing matures the seven factors "dependent on seclusion, dispassion, cessation, and culminating in relinquishment"—a practical route to completion. (SuttaCentral, Access to Insight)

Key Concepts (concise functions & when to emphasize)

1. **Sati (Mindfulness)** — Continuous, non-forgetful awareness that keeps phenomena in view; always to be applied. (SN 46.53) (SuttaCentral)

2. **Dhammavicaya (Investigation)** — Bright, discerning inquiry into cause–effect (especially DO in the present). Emphasize with sluggishness. (SuttaCentral)

3. **Viriya (Energy)** — Steady, balanced effort that sustains investigation and non-greed/non-hate aims. Emphasize with slump/dullness. (SuttaCentral)

4. **Pīti (Joy/Rapture)** — Wholesome gladness that counters heaviness and sustains practice; do not overheat—balance with *passaddhi*. (SuttaCentral)

5. **Passaddhi (Tranquility)** — Somatic and mental calming; cools over-energized states; precedes deeper unification. (SN 46.53) (SuttaCentral)

6. **Samādhi (Concentration)** — Collected, unified attention that stabilizes insight. Apply when scattered/agitated. (SuttaCentral)

7. **Upekkhā (Equanimity)** — Balanced, impartial observing that neither grasps nor resists; the crown of mature insight. (SN 46.53) (SuttaCentral)

A traditional confidence-boost: the **Gilāna Suttas** (SN 46.14–16) recount the therapeutic recitation of the seven factors to the sick (Mahākassapa, the Buddha, Mahācunda), underlining their wholesome, balancing power. (Access to Insight, SuttaCentral)

Practical Application (Mogok-style, DO-centered)

Practice aim: See and cut the present-moment pivot *vedanā* → *taṇhā* (C2). *Sati* keeps the scene in view; *dhammavicaya* recognizes conditionality; *viriya* sustains non-grasping; *pīti–passaddhi–samādhi–upekkhā* shape the mind for clear seeing and non-reactivity.

Where to work (Mogok Wheel): Contact → **Feeling** (② Present Effect) → **Craving** (③ Present Cause). Place mindful attention exactly as feeling tones appear; do not “skip” directly from contact to craving.

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Why this cutpoint matters: The three "bridges" of DO include C2 (*vedanā→taṇhā*), the live hinge where dukkha escalates. Cutting C2 prevents the handoff from ② to ③.

A. Seat practice (40–60 min)

1. **Set the base (5–10 min).** Soften the body; steady breath. Intend: "Know feeling; don't feed craving."

2. **Ānāpānasati → Bojjhaṅga (15–25 min).**

    - If the mind is **sluggish**: widen the field; label conditions "contact… feeling…," ask gently "what is the condition here?" (dhammavicaya), brighten effort (viriya), let natural gladness arise (pīti).

    - If the mind is **agitated**: narrow & soften; relax the exhale (passaddhi), stay with one anchor (samādhi), keep broad, even knowing (upekkhā). (SN 46.53; MN 118) (SuttaCentral, Access to Insight)

3. **Vedanā checkpoint (ongoing).** Each tone: "pleasant / unpleasant / neutral"—notice if leaning begins; name it "wanting / resisting," relax the body, return to feeling, let it pass.

4. **Close (5 min).** Review: Where did C2 almost engage? Which factor helped?

B. Daily-life micro-protocols (DO live-fire)

- **Taste/praise/pain cue:** "Contact → feeling (name it) → two easy breaths → stay with tone" (classical Mogok C2 discipline).

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- **Heat vs. fog rule:** If tight/fast → *passaddhi–samādhi–upekkhā.* If heavy/dim → *dhammavicaya–viriya–pīti.* *Sati* always on. (SN 46.53) (Access to Insight)

Development Path to Completion

1) Foundations

- **Sīla as the "Himalaya" base**: establish ethical restraint; then build the seven factors (SN 46.1). (SuttaCentral)

- **Right view of conditionality**: keep DO in the foreground; remember the three standard "connections" and the C2 hinge.

2) Balancing & sequencing

- **Energy Cluster first** when dull → *dhammavicaya–viriya–pīti*.

- **Serenity Cluster first** when restless → *passaddhi–samādhi–upekkhā*.

- **Sati pervades** both clusters; it never becomes a wrong time. (SN 46.53) (SuttaCentral)

3) Culmination markers

- Mind knows tones swiftly without launching craving.

- Investigation is precise but unheated; tranquility and equanimity spread through the body–mind.

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- *Samādhi* is easy and pliant; insight sees arising–ceasing with non-appropriation. (MN 118) (SuttaCentral)

Exercises (teacher-ready)

1. **Bojjhaṅga Balance Drill (15′ x 3 rounds).**
   Round A (dull): cue inquiry questions; label causes; invite *pīti*. Round B (agitated): progressive relaxation; "one-point + even-knowing." Round C: alternating 3′/3′ cluster shifts with *sati* continuous. (SN 46.53) (Access to Insight)

2. **C2 Diary (7 days).**
   Log 2–3 incidents/day at a sense door: object → contact → **feeling** (mark P/U/N) → note whether C2 started; name which factor prevented escalation.

3. **Ānāpāna → Seven Factors Map (MN 118).**
   During breath practice, explicitly note when *pīti* shifts to *passaddhi*, when *samādhi* firms up, and when *upekkhā* spreads. (Access to Insight)

4. **Gilāna Recitation (when unwell).**
   Slowly recite the seven factors, contemplating their functions; continue with gentle breath. (SN 46.14–16) (SuttaCentral)

Cross-links to Dependent Origination (for this project)

- The **present-effect → present-cause** handoff is the working edge for these factors; the class "no-skip" rule (always insert *vedanā* before *taṇhā*) protects right view and shows exactly where to apply a factor.

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- Use the Mogok wheel's **three connections** and **two roots** (avijjā/taṇhā) to explain why *sati* at feeling plus the appropriate cluster prevents the C2 flip.

References (select, with anchors)

- **SN 46.1 Himavanta (Himalaya simile; virtue as base for bojjhaṅga development).** (SuttaCentral)
- **SN 46.53 Aggi (balancing dullness vs. agitation; sati always beneficial).** (SuttaCentral, Access to Insight)
- **SN 46.14–16 Gilāna (awakening-factor recitation for the sick).** (Access to Insight, SuttaCentral)
- **MN 118 Ānāpānasati (breath develops seven factors; "culminating in relinquishment").** (SuttaCentral, Access to Insight)
- **Mogok Method & DO practice (present-flow C2 pivot; teaching SOPs).**

Optional add-ins for your manuscript

- **End-of-chapter quiz** (5–7 items): identify clusters; choose factors for given scenarios; draw a C2-focused plan.
- **One-page handout**: "Heat vs. Fog" decision tree (energy vs. serenity cluster) with the *sati-always-on* banner (source: SN 46.53). (Access to Insight)

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Chapter 137 — Noble Eightfold Path (Ariyo Aṭṭhaṅgiko Maggo): Development to Completion

Content Overview

This chapter gathers the eight path factors into a single, lived training that brings the cessation of dukkha. We frame each factor through Early Buddhist frameworks (khandha, āyatana, dhātu, the Four Noble Truths, paṭiccasamuppāda, and satipaṭṭhāna), and show how Mogok-style vipassanā uses the Path to reverse Dependent Origination in real time. Where helpful, we note lineage accents (Mahāsi, Pa-Auk, Ledi) to support classroom practice and personal cultivation. A concise doctrinal orientation and DO-linkage for the Path is summarized in our internal handbook “Breaking the Wheel,” with canonical anchors at SN 56.11 (first proclamation), MN 117 (structure and types of right view), and the Magga-saṃyutta (SN 45).

Key Concepts

1) Definition & Three Trainings (Tisikkhā)

“Ariya” = noble; “aṭṭhaṅgika” = eightfold; “magga” = path. The Eightfold Path is the training that leads to the cessation of dukkha and realization of Nibbāna, classically grouped as sīla (Right Speech, Action, Livelihood), samādhi (Right Effort, Mindfulness, Concentration), paññā (Right View, Right Intention). In Abhidhamma, these are concurrent factors within wholesome cittas rather than a rigid staircase.

2) DO “Reversal Wheel”

Mogok integration:
- Right View uproots avijjā.
- Right Effort & Right Mindfulness intercept the vedanā → taṇhā pivot.

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• Right Speech/Action/Livelihood purify saṅkhārā (kamma).
• Right Concentration steadies viññāṇa.
Thus the Path functions as a reversal of paṭiccasamuppāda's forward cycle.

3) MN 117's Two Right Views

MN 117 distinguishes mundane (kammically wholesome) right view and supramundane (noble, path-factor) right view. The noble right view governs and supports the other seven factors, establishing the "eight rightnesses" (sammā-…). See our internal summary table and source anchors.

4) Visuddhimagga Orientation

Visuddhimagga treats the eightfold path within the arc of purification, locating right effort (padhāna/viriya), right concentration (jhāna), and right view/wisdom within the progress of insight. Cross-references: Vism XVI.75f., 95; XXII.33 (index markers).

Framework Analysis (EBT Lenses)

A) Five Aggregates (Pañcakkhandhā)

Each factor regulates how the five aggregates are taken up:

- **Sīla** restrains bodily/verbal rūpa-saṅkhāra, reducing unwholesome contact patterns.
- **Samādhi** stabilizes attention so viññāṇa is steady and pliant for insight.
- **Paññā** discerns anicca/dukkha/anattā of all five khandhas, cutting sakkāya-diṭṭhi. (See our lineage synthesis on how all streams converge here.)

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B) Twelve Sense Bases (Dvādasāyatanāni)

Right effort + mindfulness guard the six doors; ethical speech/action/livelihood prevent unwholesome object-seeking; samādhi limits proliferation; paññā knows “eye-seeing-form… mind-knowing-dhamma” as mere conditioned events—no self therein.

C) Eighteen Elements (Aṭṭhārasa Dhātuyo)

Training disenchants the six triads (base-object-consciousness). Samādhi clarifies the knowing element; paññā sees each element as conditioned and coreless (suñña).

D) Four Noble Truths (Cattāri Ariyasaccāni)

The Path (magga-sacca) is the method that knows dukkha, abandons its origin (taṇhā), realizes cessation (nirodha), and develops the way (magga). Our handbook summarizes this doctrinal backbone for teaching.

E) Dependent Origination (Paṭiccasamuppāda)

Practice points sit at critical joints:

- **Right View** ⇢ avijjā is seen and ended.
- **Right Effort/Mindfulness** ⇢ prevent vedanā→taṇhā ignition.
- **Right Livelihood/Speech/Action** ⇢ purify saṅkhāra that would seed future viññāṇa.
- **Right Concentration** ⇢ steadies viññāṇa so insight can cut the chain.

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F) Four Foundations of Mindfulness (Satipaṭṭhāna)

Right mindfulness is the explicit satipaṭṭhāna factor; the other seven make it workable: effort sustains continuity, samādhi gives stability, paññā delivers penetration. Our internal notes emphasize moment-to-moment, discontinuous noticing (anicca focus).

The Eight Factors — Development to Completion

1. **Sammā-Diṭṭhi (Right View)**
   Understand the Four Noble Truths; see conditionality. As it matures from mundane to noble, it governs the other seven factors (MN 117 orientation). Daily reflections on anicca/dukkha/anattā strengthen it.

2. **Sammā-Saṅkappa (Right Intention)**
   Renunciation, non-ill-will, non-cruelty; it aligns volition with wisdom.

3. **Sammā-Vācā (Right Speech)**
   Abstain from false, divisive, harsh, idle speech; purifies kamma-saṅkhāra.

4. **Sammā-Kammanta (Right Action)**
   Abstain from killing, stealing, sexual misconduct; establishes bodily purity.

5. **Sammā-Ājīva (Right Livelihood)**
   Avoid harmful trades; ensure livelihood supports non-greed and non-harm. (See “Path to Liberation” panel for concise teaching points.)

6. **Sammā-Vāyāma (Right Effort)**
   The four padhānas: prevent, abandon, develop, maintain. It fuels mindfulness and samādhi

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(Visuddhimagga refs to viriya/padhāna).

7. **Sammā-Sati (Right Mindfulness)**
   Four satipaṭṭhānas—body, feeling, mind, dhammas. It is the precise "interruptor" at the vedanā → taṇhā pivot in Mogok method.

8. **Sammā-Samādhi (Right Concentration)**
   Four jhānas as the standard; Pa-Auk accent: jhāna → insight. Mahāsi accent: stability via continuous noting.

Lineage snapshots:

- **Mahāsi:** noting cultivates effort-mindfulness-concentration; paññā reads the three marks.
- **Pa-Auk:** jhāna first, then elements analysis and insight; emphasizes Vism praxis.
- **Ledi:** doctrinal integration into daily sīla and clear, practical teaching.

Practical Application (Mogok-style vipassanā)

A) Seat Practice (45–60 min)

1. **Establish Sīla Intention (2 min):** silently commit to harmlessness in speech/action today.

2. **Balanced Effort (2 min):** set the aim—observe arising-passing, not "get calm."

3. **Mindfulness of Body (10–15 min):** breath at the nostril or abdominal motion; notice each tactile contact as a discrete event (discontinuous knowing).

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4. **Vedanānupassanā (10–15 min):** when feeling tones arise, label “pleasant / painful / neutral,” then **watch** their quick cessation; at the exact moment of feeling, **do not** jump to wanting—see cessation first.

5. **Cittānupassanā (10 min):** note “with lust / with aversion / with delusion… without …,” tracking their appearing/fading.

6. **Dhammānupassanā (5–10 min):** briefly review hindrances/bojjhaṅgas present; intentionally bring up the needed awakening factor(s) to balance.

Key Mogok move: hold the **vedanā → taṇhā** junction in awareness; see feeling cease before craving ignites. This is “Path as reversal wheel” lived now.

B) Walking Practice (20–30 min)

- Note “lift-move-place,” feeling distinct foot sensations; when a pleasant ease or unpleasant ache appears, **know** it, **see** its vanishing, **relax** any leaning. This trains effort, mindfulness, and equanimity at the DO pivot.

C) Daily-Life Micro-drills

- **Speech:** before speaking, ask: “True? Timely? Beneficial? Gentle?” (Right Speech).

- **Livelihood:** write one small change today that reduces harm in your work flow (Right Livelihood).

- **Upasamānussati (Recollection of Peace):** a few times daily, recollect “The supreme peace is cessation of craving,” to cool bhava-taṇhā/vibhava-taṇhā impulses.

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Detailed Explanation: “To Completion” (pariyanta)

1. **Foundation (Sīla) → Stability (Samādhi) → Penetration (Paññā)**: grow all eight together; don’t over-invest in one limb at cost of the others (tisikkhā balance).

2. **From Mundane to Noble:** wholesome path factors ripen to **magga-citta** that directly realizes nirodha; at that moment, DO stops (Mogok formulation).

3. **Lineage Gateways:**

    - *Mahāsi:* continuity of noting → Udayabbaya→Bhaṅga→…→ Path.

    - *Pa-Auk:* jhāna’s right concentration → elements analysis → insight → Path.

4. **Signs of Maturation:** reduced reactivity at the six doors; speech becomes naturally kind; livelihood choices simplify; effortless equanimity toward rise-fall; clear disinterest in unwholesome aims.

Exercises

1. **Eight-Week Roll-out (one factor per week; week 8 = integration):**

    - **Wk 1: Right View —** Daily 5-min reflection on anicca/dukkha/anattā in one khandha.

    - **Wk 2: Right Intention —** Replace one sensuality-based intention/day with renunciation-based intention.

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- **Wk 3–5: Sīla** — Speech log; action precepts; livelihood mini-audit (one concrete harm-reduction).
- **Wk 6: Right Effort** — Practice the four padhānas around a single unwholesome habit.
- **Wk 7: Right Mindfulness** — 10×/day micro-notes at the feeling pivot.
- **Wk 8: Right Concentration** — 2×20-min sessions; aim at continuous, unforced unification; note distractions kindly; return.

2. **Vedanā Pivot Drill (daily):** track 10 feelings and mark which ones tilted toward taṇhā; journal one "how I intercepted it." (Reference: our vedanā practice materials.)

3. **Classroom Toolkit:** use the "Path to Liberation" panel for quick teaching and assessment prompts.

References

- **Primary Canonical:**
  MN 117 Mahācattārīsaka Sutta (structure of right view and integrated path); **SN 56.11** Dhammacakkappavattana Sutta (first proclamation of the Path); **SN 45** Magga-saṃyutta (on each factor). See our internal handbook's anchor list.

- **Practice & Pedagogy (internal PDFs / notes):**
  Breaking the Wheel — Part V–VI: concise definitions, tisikkhā mapping, DO "reversal wheel," lineage applications (Mahāsi, Pa-Auk, Ledi).
  Visuddhimagga (2011 ed.) — index markers for eightfold path, effort (padhāna/viriya), and structure within purifications.
  Upasamānussati and Nibbāna designations for cooling taṇhā in daily life.

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Practice Prompt (one-sentence takeaway)

“Right now, meet each feeling fully and let it end—this is the Noble Path reversing DO in real time.”

Chapter 138 — Lokuttara-ñāṇadassana-visuddhi

(Purification by Knowledge and Vision of the Supramundane Path)

Content Overview

This chapter presents the culmination of insight practice: the arising of supramundane path knowledge (magga-ñāṇa) and its immediate fruition (phala-ñāṇa). We clarify how magga occurs after conformity (anuloma) and change-of-lineage (gotrabhū), how its object is Nibbāna, and how this event integrates with Satipaṭṭhāna, the Four Noble Truths, and Dependent Origination (DO). Practical guidance follows the Mogok (present-flow DO) and Mahāsi (noting) lineages, with supportive samatha where helpful.

Key backbone (Visuddhimagga): from conformity and change-of-lineage, the path arises and is followed by fruition; at magga/fruition the object is Nibbāna, and the supramundane path comprises the eight factors in that single mind-moment

Mahāsi’s pedagogy: continuous noting of arising–passing leads through the insight knowledges to path knowledge.
Mogok’s pedagogy: guard *vedanā* and *citta*; when feeling is clearly known, the DO chain is cut at vedanā→taṇhā.

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Key Concepts

1) Sequence to Path & Fruition

- **Conformity → Change-of-lineage → Path → Fruition.** This is the supramundane cresting of insight: anuloma aligns with truth; gotrabhū turns from the worldling lineage to the noble; then path arises once and is immediately followed by fruition.

- **Object = Nibbāna.** Both magga-citta and phala-citta take Nibbāna as object.

- **Path factors are supramundane in that instant.** The eight factors co-occur in one consciousness at magga; mindfulness taking Nibbāna is termed the four Satipaṭṭhānas (as supramundane) in that moment【
- **Phala-samāpatti.** Beyond the initial phala, noble disciples can later re-enter fruition as a composed attainment; this is taught in our internal handbook summary

2) Four Paths & Four Fruitions

- **Paths:** Sotāpatti, Sakadāgāmi, Anāgāmi, Arahatta (each cuts specific fetters).

- **Fruitions:** immediate resultant abidings corresponding to each path

3) Integration with DO (Paṭiccasamuppāda)

- **Live-edge cut:** In present flow, phassa→vedanā→taṇhā→upādāna→bhava→jāti cycles in micro-moments; guarding *vedanā* prevents craving and thus reverses DO
- **Two roots and four periods:** DO's pedagogy across past/present/future with avijjā & taṇhā as roots situates why cutting craving completes the task of the second noble truth

Practical Integration in Insight Meditation

First Stage — Path Preparation (daily practice frame)

- **Maintain continuous mindfulness;** track rise–fall, sensations, feeling-tone, mind states with precise, moment-to-moment noting
- **Guard the vedanā pivot:** as pleasant/painful/neutral feeling appears, know it as *just feeling*; see whether craving inclines. Clear seeing here blocks taṇhā
- **Stabilize as needed with samatha:** a calmer mind reduces proliferation at contact/feeling and supports clear insight

Micro-protocol (40–60 min sit):

1. Establish attention on breath (or primary object) until steady.

2. Shift to **vedanānupassanā:** label “pleasant / unpleasant / neutral,” notice pull/push/ignoring tendencies.

3. Include **cittānupassanā:** note greed/aversion/delusion when present; see they arise by condition and vanish.

4. Widen to all six sense doors; sustain clarity without interference or expectation.

5. Let insights mature toward conformity and quiet transition (no forcing).

The Four Path Knowledges & Four Fruitions (for orientation)

- **Sotāpatti-magga → Sotāpatti-phala**

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- **Sakadāgāmi-magga → Sakadāgāmi-phala**

- **Anāgāmi-magga → Anāgāmi-phala**

- **Arahatta-magga → Arahatta-phala**
  All are supramundane cittas with Nibbāna as object; magga arises once and is followed by phala; skilled nobles can later enter **phala-samāpatti**

Practical Guidelines

- **Maintain continuous noting;** stay simple, precise, and rhythmic
- **Observe without interference;** see arising/vanishing as causal events, not “me/mine.”

- **Release expectations;** path/fruition are conditioned results of right practice, not graspable goals.

- **Stay in the present;** the cut happens at the live edge of vedanā and citta

Common challenges & antidotes

- **Attachment to insights:** keep noting; regard clarity/rapture as impermanent processes.

- **Over-effort:** balance with tranquility supports
- **Conceptual proliferation:** return to bare labels and raw sensation at contact/feeling.

- **Desire for attainment:** note “wanting, wanting”; re-center on vedanā/citta.

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Supporting factors

- **Sīla–Samādhi–Paññā** as the ground; samatha slows proliferation; vipassanā cuts craving in real time
- **Teacher guidance & suitable conditions**: reduce distraction; keep steady schedule (morning/evening sits; walking practice).

Mogok-Style Application (cutting the wheel now)

- **Primary watch-points:** vedanā → taṇhā; cittānupassanā to expose diṭṭhi (self-view)
- **Classroom cues:** use daily triggers (taste of tea, praise/criticism) to demonstrate the pivot; see where craving would start and how mindfulness stops it
- **Doctrinal framing:** DO as present-flow cycle; all lineages converge on this pivot

Exercises (for this chapter)

1. **60-minute sit (Mahāsi format):**
    - 10 min breath; 30 min vedanā/citta noting; 20 min open six-door field.
    - Write a brief log: 5 salient vedanā episodes; note if craving arose or ceased
2. **Walking meditation (30 min):** label “lifting–moving–placing”; include feeling-tone on each step (“pleasant pressure,” etc.); watch for micro-craving/irritation.
3. **Daily-life pivot drill:** during one meal, classify 10 feelings; mark which tempted craving and how you met it with mindfulness

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4. **Review & integration:** at day's end, reflect: did mindfulness meet vedanā? where did DO reverse? (phassa→vedanā… *no* taṇhā)

Notes for Teachers

- Keep **map ≠ territory** front-and-center: the supramundane event is not producible by will; it's the lawful outcome of right causes.

- Use Mogok diagrams for clarity and Mahāsi noting for immediacy; both converge on cutting vedanā→taṇhā

References (selected & cross-anchored)

Primary / Classical

- *Visuddhimagga* (Ñāṇamoli, 2011): pathway from conformity to path & fruition; supramundane Satipaṭṭhāna with Nibbāna as object*Paṭisambhidāmagga* (for analytical basis of magga/phala).

- MN 24 *Rathavinīta* (purifications as "relay of chariots").

- AN 4.170 *Yuganaddha* (four modes of yoking serenity and insight).

Contemporary / Lineage syntheses

- Mahāsi Sayadaw, *Satipaṭṭhāna-Vipassanā*: noting → vipassanā-ñāṇa → magga【turn5file12†Breaking The Wheel With Book Cover_compressed.pdf†L53-L61】.

- Mogok Sayadaw, *Meditation on Mind & Feeling*: cut the chain at vedanā; emphasize cittānupassanā

- *Breaking the Wheel (IMR Handbook)*: DO pivot pedagogy; phala-samāpatti overview; lineage integration
- Samatha supports for insight stability (Pa-Auk framing)

Closing Reminder

This chapter is a **map**. The supramundane path unfolds naturally when the causes are complete. Keep the practice simple, continuous, and honest—meeting each feeling and mind-state at the live edge. When vedanā is known and craving does not ignite, the wheel stops—just there

Chapter 139 — Sotāpatti-magga-ñāṇadassana-visuddhi

(Purification by Knowledge and Vision of the Stream-Entry Path)

Content Overview

This chapter presents the decisive breakthrough called *Sotāpatti-magga-ñāṇadassana-visuddhi*: the momentary supramundane path that penetrates the Four Noble Truths, cuts the first three fetters, and opens the Dhamma eye. In Buddhaghosa's framing, "Purification by Knowledge and Vision properly consists in the knowledge of the four paths," with reviewing (*paccavekkhaṇa*) knowledge occurring immediately after path and fruition.

Key Concepts

1) The Three Fetters Eliminated at Stream-entry

- **Sakkāya-diṭṭhi** (identity view): identification with the five aggregates as "I" or "mine." Mogok-line pedagogy flags this as the very first wrong view to be dispelled.

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- **Vicikicchā** (skeptical doubt) about Buddha, Dhamma, Saṅgha, training. Growth of direct knowledge replaces wavering; reviewing confirms the work just done.

- **Sīlabbata-parāmāsa** (clinging to rites and rituals): abandoning efficacy-belief in mere procedures; in DO terms this belongs to view-based clinging (*diṭṭhupādāna*), contrasted with sense-desire clinging.

DO lens: At stream-entry the view-complex (*diṭṭhi*) is broken; this disempowers *diṭṭhupādāna* and *attavādupādāna* while training continues to weaken the craving/appropriation loop.

2) How Path Knowledge Operates

- **Penetration & Review:** Path (*magga*) performs the four tasks—dukkha to be fully understood, origin to be abandoned, cessation to be realized, path to be developed—then fruition and reviewing follow in quick succession.

- **Sense-door immediacy:** In lived experience, *phassa* → *vedanā* → *taṇhā* → *upādāna* → *bhava* → *jāti* can be noticed as micro-events; observation at *vedanā* severs ignition into craving.

3) Framework Integration (EBT → Practice)

- **Five Aggregates:** Stream-entry is catalyzed by seeing aggregates as insubstantial; classic similes (froth, bubble, mirage, plantain trunk, conjurer) are used pedagogically to de-personalize experience at the door.

- **Twelve Sense Bases & Eighteen Elements:** Door-wise mapping of *vedanā* clarifies where craving typically bites; initial contact tends to present a neutral tone, with affective colouring coming rapidly after—watch here.

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- **Four Noble Truths (operational):** Train the four duties at the live edge: directly know tone, abandon the leaning, realize the non-arising of its pair, develop the factors around that door.

- **Dependent Origination (Mogok emphasis):** The strategic pivot is *vedanā* → *taṇhā*. Guarding feeling tones prevents ignition; this dismantles the "container" held by avijjā & taṇhā.

- **Four Foundations of Mindfulness:** Vedanānupassanā and cittānupassanā are the two "live edges" for cutting the chain in real time.

Practical Meditation Steps (builds on your existing section)

A. Preparation (Same-day implementable)

1. **Sīla baseline & posture cue:** settle at the nostril gate (*parimukha*) to stabilize attention for door-wise mapping.

2. **Intent:** "At each contact I will directly know tone; I will see the leaning and release."

B. On-cushion protocol (Satipaṭṭhāna → DO)

- **Step-1 (Directly know):** Contact happens → name the tone: "pleasant / painful / neutral."

- **Step-2 (Abandon):** Catch the micro-lean (*"wanting / resisting / spacing out"*) and relax it—before it completes as *taṇhā*.

- **Step-3 (Realize):** Verify the non-arising of craving for that pulse—taste the tiny ease (*nirodha-saññā*).

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- **Step-4 (Develop):** Reinforce Right Effort/Mindfulness/Samādhi around the “hot door” of the sit.

Coach’s guardrails: If lights/rapture or wide equanimity show up, classify them under “imperfections of insight,” return to tone and three marks. Keep the Pa-Auk sequencing clean when jhāna strengths arise.

C. Door-by-Door drills (2–3 min each, repeat)

- **Ear-door:** *sound → consciousness → contact → feeling*; freeze chain at contact/feeling; note pleasant/neutral; watch the swallow-reflex toward wanting; relax.

- **Nose-door:** identify pleasant aroma; name the momentum (“wanting”); let tone dissolve; one breath reset if needed.

- **Tongue-door:** lay out aggregates on the tongue; track *feeling → craving* honestly.

D. Review & Maturation

After sits, briefly check for: (i) more episodes where contact→feeling did **not** tip into craving; (ii) quicker recovery from spikes; (iii) growing confidence that the four tasks were performed. These are reliable micro-signs of right direction.

Diagnostics: Cutting the Three Fetters in Practice

- **Sakkāya-diṭṭhi:** Use the aggregate similes during live doors to de-personalize.

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- **Vicikicchā:** Let reviewing consolidate; the “seen lawfulness” at *vedanā → taṇhā* steadily replaces wavering.

- **Sīlabbata-parāmāsa:** Keep dumping “ritual-efficacy” views; keep doing the Four Truths at the door. View-based clingings are exactly what this path dismantles.

Exercises

1. **Seven-day “Tone & Lean” log:** At three daily triggers (meal, praise/criticism, phone buzz), record *tone → leaning → release / no release*. Debrief which door is hottest. (Maps to the four Truth-duties protocol.)

2. **Fetter-spotting worksheet:** List three situations this week where “I/me/mine” was strongest; re-describe each purely in aggregates.

3. **Door rotations:** Run the ear/nose/tongue drills from the case studies during daily life.

4. **Glossary recitation:** *diṭṭhi, sakkāya-diṭṭhi, vedanā, cittānupassanā, vedanānupassanā*—memorize with their functions.

References (primary anchors for this chapter)

- **Visuddhimagga (Path of Purification)** — on Purification by Knowledge and Vision, reviewing, and path/fruition sequencing.

- **Paṭisambhidāmagga (via Vism cross-citations)** — sources for the path/fruition and reviewing analyses cited by Buddhaghosa (e.g., Paṭis I/II references embedded in the Vism passages above).

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- **Full Data about DO with Cycles Diagrams** — detailed taxonomy of clinging, wrong views, and the three rounds (*vaṭṭa*), used here to locate the three fetters in DO.

- **Breaking the Wheel (Project handbook selections)** — pedagogy on the *vedanā → taṇhā* pivot, Four Truths "live-edge" duties, satipaṭṭhāna emphasis, and lineage harmonization (Mogok, Mahāsi, Pa-Auk, Ledi).

One-page Summary (for your Teacher Pack)

Aim: Perform the Four Truths at the live edge; cut *diṭṭhi* today.
Protocol: Door → *vedanā* → name tone → catch lean → relax → verify ease → continue.
Result: The stream opens; the three fetters are severed; confidence stabilizes; practice proceeds to higher paths under the same law.

Chapter 140 — Sakadāgāmi-magga-ñāṇadassana-visuddhi

(Purification by Knowledge and Vision of the Once-Returner Path)

Content Overview

*This chapter systematizes the practical and doctrinal profile of the once-returner path (sakadāgāmi-magga). On this path, sensual desire (kāmarāga) and ill-will (paṭigha / byāpāda) are not yet uprooted but are **decisively weakened**; the yogi's insight into anicca, dukkha, anattā becomes stable, clear, and operative "in the stream" of daily contact. Visuddhimagga states that the once-returner-path knowledge "attain[s] the state of a once-returner by attenuating both greed for sense desires and ill-will… [and] works over aggregates, doors, and objects in the same way as the stream-entry path."*

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Key Concepts (Doctrinal Anchors)

1. ***Core Characteristics***

- ***Weakening of kāmarāga & paṭigha/byāpāda:*** *attenuation (not eradication) at magga-moment per Vism XXII.*

- ***Deeper penetration of the three marks:*** *ongoing discernment of aggregates as foam, water-bubbles, mirage, plantain-trunk, and magic-show (SN 22.95), applied as live perception in practice.*

- ***Continuity from sotāpanna:*** *the same insight grammar extends—aggregates known as rising-passing processes; disenchantment → dispassion → release is strengthened.*

2. ***Progressive Stages of Practice***

- ***Foundation:*** *consolidate stream-entry gains; strengthen continuity of mindfulness and stable access-level samādhi (Vism emphasizes working "in the same way" as the earlier path).*

- ***Vipassanā Development:*** *sharpen present-flow observation at the* ***vedanā→taṇhā*** *pivot (C2 bridge) so that craving inclines less strongly.*

3. ***Framework Links***

- ***Five Aggregates:*** *keep seeing each aggregate as conditioned, changing, coreless; this fuels virāga and loosens affective charge.*

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- ***Four Noble Truths:*** *know resultant dukkha (②) and abandon samudaya causes (③)—a practical teaching cue aligned with our DO pedagogy.*

- ***Dependent Origination (present aspect):*** *contact → feeling → craving; interrupt at feeling before stories proliferate.*

Practical Application (Mogok-style Satipaṭṭhāna)

A) Kāyānupassanā (Body)

- ***Refined somatic mapping:*** *Breath, posture, pressure, temperature, motion—observe as dhātu-events (earth/water/fire/air), transient and ownerless.*

- ***Cue:*** *“Just energy-packets moving.” See arising/vanishing rather than “my body.” This fortifies non-identification and cools sensual pull.*

B) Vedanānupassanā (Feeling) — Primary Lever at Sakadāgāmi Stage

- ***Live drill (present-flow):*** *door → contact → **feeling** → (watch the two-breath window) → notice any tilt toward taṇhā. **Name and know** the tone (pleasant, painful, neutral), then **stay** with its change.*

- ***Key reminders:*** *“Observe without reacting; note impermanence; see non-self conditions.” This is our anti-craving micro-protocol.*

- ***Imagery:*** *feelings are like **water bubbles**—quick, insubstantial; seeing this drains the sweetness from sensuality.*

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C) Cittānupassanā (Mind)

- ***Track subtle states:*** *lust-tinted / lust-free; irritated / non-irritated; scattered / unified; bright / dull. Learn the* ***signature rise-and-fade*** *of desire/aversion in the mind-stream and the neutral clarity that remains when they pass. (Teacher pack: Cittānupassanā overview.)*

D) Dhammānupassanā (Dhammas)

- ***Five Hindrances:*** *spot kāmacchanda & byāpāda early; apply right effort to prevent/abandon; return to the vedanā pivot.*

- ***Aggregates, Sense-bases, Bojjhaṅgas:*** *keep the* ***investigation (dhammavicaya)*** *and* ***upekkhā*** *factors vivid to stabilize equanimity as desire/ill-will weaken.*

Specific Methods & Drills

1. ***Mogok "Pivot" Drill (2–3 minutes, repeated often)***

- *Step 1: Note a contact clearly (e.g., sound striking ear).*

- *Step 2: Name the* ***feeling-tone*** *precisely.*

- *Step 3: Stay with its* ***impermanence****; do not move to story or chase/avoid.*

- *Step 4: Notice whether* ***taṇhā*** *tries to lean; relax the leaning.*
  (Rationale: C2 bridge—vedanā→taṇhā—is the leverage point to cool craving.)

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2. ***Elements (Dhātu) Scan (Pa-Auk support)***

- *Re-label the body as hardness/cohesion/temperature/motion episodes. Helps dissolve the gloss of sensuality by de-romanticizing form.*

3. ***Khandha "Similes" Reflection (1–2 minutes, post-sit)***

- *Briefly recall: form=foam, feeling=bubble, perception=mirage, formations=plantain trunk, consciousness=magic-show—then release.*

Transformations to Expect

A) Reductions

- ***Gross sensual pulls** soften; **anger** is milder and shorter. (Vism: attenuation of sense-desire and ill-will.)*

- ***Identification** with experience loosens as aggregates are seen as mere processes.*

B) Developments

- ***Equanimity** more available on contact; **mindfulness** more continuous; **samādhi** steadier; **insight** quicker to recognize fabrication and fading.*

Daily Practice Guidelines

- ***Continuity:** short "pivot" drills during the day; one longer sit AM/PM (45–60 min if possible).*

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- ***Review loop:*** *after each sit, 2-minute khandha-similes reflection; note one place where C2 was clearly seen.*

- ***Sīla & wise use of sense doors:*** *simplify inputs that spike Kāmacchanda; guard the eye/ear for a few "clean windows" daily.*

Working with Challenges

- ***Subtle attachment to peace:*** *label "liking-calm" as a feeling; treat it like any bubble.*

- ***Over-effort:*** *if strain appears, widen to elements scan for 2–3 minutes (cooling, de-personalizing).*

- ***Spiritual bypassing/comparison:*** *return to present-flow tasks—know ② (dukkha-resultant), abandon ③ (samudaya-causes).*

Signs of Progress

In meditation

- *More **clarity** and **tranquility**; reduced reactivity to pleasant/ unpleasant; quicker recovery to neutral clarity.*

In daily life

- ***Lower attraction** to sense-pleasures; **milder anger**; **contentment** more frequent; relationships less driven by push-pull. (All consistent with the Vism attenuation profile.)*

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Supporting Factors

Environment: *a quiet seat, routine retreats, and access to instruction.*
Personal: *commitment, continuity, ethical blamelessness, frequent wise reflection on the aggregates' three marks (see Phena-sutta similes).*

Exercises (for the Chapter)

1. ***Seven-Day Vedanā Log (C2 Watch):***
   Make a 3-column log (Contact / Feeling-tone / Craving-tilt?). Record 5 moments/day. After a week, note reductions in automatic leaning. (Anchor: present-flow C2.)

2. ***Elements Reframe of a Craving:***
   When a sensual image arises, re-label it for 60–90 seconds as hardness/cohesion/temperature/motion + seeing-consciousness—then watch the craving strength again. (Pa-Auk-style support.)

3. ***Five-Aggregates Flash Cards:***
   Once/day, rehearse the five similes; then apply one simile in the next live moment of clinging. (Khandha pedagogy to sustain disenchantment → dispassion.)

References

Primary (EBT & Classical):

- *Visuddhimagga XXII — once-returner path weakens kāmarāga & ill-will; method continuity with sotāpanna work.*

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- *SN 22.95 Phena Sutta — five similes grounding non-appropriation of aggregates.*

- *SN 22.59 Anattalakkhaṇa Sutta — the aggregates as non-self; core doctrinal lens for disenchantment.*

Internal (Mogok & DO pedagogy):

- *Breaking the Wheel — Present-Aspect DO (Mogok-aligned): vedanā→taṇhā as the **lever**; classroom tasking "know ②, abandon ③."*

- *The Five Aggregates (Pañcakkhandha) in Buddhist Philosophy — applied three marks across khandhas; practice-oriented summaries.*

Further study:

- *Paṭisambhidāmagga (analyses of path & fruition)*

- *Vism XX–XXII (purifications and supramundane paths) — see also access-samādhi and review guidance.*

Closing Teacher Notes

- *The sakadāgāmi profile is **subtle**: not fireworks, but **friction-reduction** at contact, less "sugar" in pleasant feeling, less "sting" in unpleasant.*
- *Keep returning students to the **live mechanics**: contact → feeling → pause/know → craving weakens. From there, disenchantment and dispassion ripen naturally.*

Use this chapter alongside Chapter 138–139 materials: it inherits stream-entry clarity and orients it specifically toward the two tendencies that the once-returner path attenuates.

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Chapter 141 — Anāgāmi-magga-ñāṇadassana-visuddhi

(Purification by Knowledge and Vision of the Non-Returner Path)

Content overview

At the non-returner path (anāgāmi-magga) the yogi eradicates two lower fetters—kāmarāga (sensual desire) and byāpāda (ill-will)—through mature insight yoked to strong samādhi. If full arahattā is not attained here, rebirth occurs in the Pure Abodes (Suddhāvāsa), where final liberation is realized.

Key characteristics (quick scan)

- ***Defilements cut:*** *complete removal of kāmarāga & byāpāda.*
- ***Rebirth trajectory:*** *Suddhāvāsa if not yet arahant.*
- ***Samādhi footing:*** *non-returner is "perfected in concentration"; jhānas provide the steady base.*

Framework integration (EBT lenses)

Five Aggregates (pañcakkhandhā)

*At this stage the yogi sees all five aggregates as **anicca-dukkha-anattā**; vedanā is understood like a bubble—arising, bursting, gone—so it no longer drives taṇhā. This clear seeing undermines the very engine of sensuality and aversion.*

Twelve Sense Bases (dvādasāyatanāni) & Eighteen Elements (aṭṭhārasa dhātuyo)

Eye/ear…mind meet sights/sounds…ideas → contact → feeling. Here the practitioner is trained to ***meet feeling without tipping into craving or resistance****, so the sense-door stream runs cool. (See DO mapping below.)*

Four Noble Truths

By finishing kāmarāga and byāpāda, the anāgāmī ***completes a major slice of nirodha-saccā in the present life****, because the chief fuels of dukkha in the sensual sphere cease.*

Dependent Origination (paṭiccasamuppāda) — the key maneuver

Mogok's pedagogy pinpoints the ***present-aspect bridge C2: vedanā → taṇhā****. Mindfulness at feeling* ***cuts the bridge*** *so craving fails to form; this severs the drive to upādāna/bhava and the downstream mass of dukkha.*

Four Foundations of Mindfulness (satipaṭṭhāna)

- ***Body:*** *steady posture, breath & element review keep the mind cool and pliant.*
- ***Feelings: catch the exact spark*** *where pleasant/unpleasant/neutral vedanā turns toward taṇhā; stay with bare feeling.*
- ***Mind:*** *watch lust/ill-will moods as mere cittas that arise/vanish.*
- ***Dhammas:*** *track hindrances & bojjhaṅgas, deliberately cultivating investigation, energy, joy, tranquility, samādhi, and upekkhā.*

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Progressive path dynamics

Foundation (built on sakadāgāmi)

- *Uninterrupted mindfulness; sīla unimpeachable.*
- *Stable samādhi (upacāra or jhāna) to hold and examine formations without reactivity.*

Vipassanā development

- *Seeing aggregates & feelings as process, not person; disenchantment → dispassion → release.*
- *DO in action: repeatedly **fail to feed** vedanā→taṇhā.*

Specific practice methods

A) Samādhi & jhāna work (support phase)

- *Consolidate the four rūpa-jhānas; where apt, cultivate arūpa attainments—not as ends, but as **platforms** for razor-sharp insight. (Visuddhimagga Part II outlines the concentration curriculum.)*
- *After emerging, **immediately contemplate** the post-jhāna field of feelings and mind-states as conditioned & ownerless.*

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B) Advanced contemplations (insight phase)

- ***Subtle impermanence:*** *perceive the micro-arising/ceasing in feelings & intentions.*
- ***Refined dukkha:*** *notice the pressure bound up with holding any tone of vedanā.*
- ***Deep non-self:*** *keep returning to "not-mine, not-I, not-my self" across aggregates.*

Practical application (Mogok-style, step-by-step)

1. ***Set the field***

- *Morning: 45–60 min sitting; 20–30 min walking. Keep precepts bright; maintain sense-restraint in the day.*
- *Establish a* ***clean, steady attention*** *(access or jhāna); then pivot to insight.*

2. ***Work the C2 pivot (vedanā-taṇhā)***

- *Label the very first* ***tone*** *of contact: "pleasant / unpleasant / neutral."*
- ***Hold exactly there*** *for 3–5 breaths without story; feel the raw wave change on its own.*
- *Note what would normally happen ("leaning toward / pushing away"), and* ***don't follow****. This is the surgical cut that unmakes kāma-taṇhā & byāpāda.*

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3. ***Two antidotes on call***

- *For **sensual pull**: brief **asubha lens** on the body (parts/elements), then return to bare vedanā.*

- *For **aversion**: open the stance into **upekkhā**; if tight, warm with gentle goodwill, then back to bare knowing of feeling/mentality.*

4. ***Cittānupassanā loop***

- *Track lust/ill-will **as mind-modes**; see them arise from conditions, pass away without owner; re-anchor in breath/element feel.*

5. ***Daily life drill***

- ***Three-times check** at meals, emails, and rest: "What is the feeling tone? Am I crossing the C2 bridge?" (If yes, pause; re-feel; release.)*

Signs of progress (use with humility)

- *Sensual imagery loses charge; anger fails to ignite; background **peace and equanimity** dominate.*

- *In formal practice, post-contact **craving does not form**; the mind stays with bare vedanā and relaxes into collected balance.*

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Supporting conditions

- ***Environment:*** *low sensual input, regular retreats, kalyāṇamitta.*
- ***Personal:*** *unwavering commitment, precise sīla, steady samādhi, and* ***investigation*** *(dhammavicaya) that actually checks the C2 seam in real time.*

Common challenges & cures

- ***Subtle clinging to refined states / conceit:*** *recall "aggregates only," not a "meditator who has them."*
- ***Residual ignorance:*** *refresh the* ***Seven Purifications*** *map so insight keeps moving toward path & fruition rather than looping in experiences.*

References (core)

- ***Visuddhimagga (Path of Purification)*** *— non-returner & Pure Abodes; concentration as footing.*
- ***Breaking the Wheel (project doc)*** *— Mogok present-aspect DO; C2 bridge; seven purifications integration.*
- ***Full Data about DO (cycles & bridges)*** *— technical note on* ***cutting at C2****.*
- ***Five Aggregates (project doc)*** *— aggregates as anicca-dukkha-anattā; similes (SN 22.95); practice orientation.*

Exercises (fieldwork)

1. ***Seven-day vedanā log***
   *Capture ten moments/day when you notice feeling; mark whether you **crossed C2** or cut it. Tally at day's end.*

2. ***Asubha flash, then feel***
   When kāma-tone spikes, apply a 30-second parts/elements lens, then return to bare feeling; verify that craving weakens.

3. ***Citta watch***
   Label lust/ill-will as "mind state," not "my problem," and remain with its fading.

4. ***Jhāna → insight protocol***
   *After any samādhi sitting (access or higher), immediately investigate the **post-absorption feeling-field** as impermanent & not-self.*

5. ***Sense-door restraint drill***
   *For one hour/day, practice deliberate gentle seeing/hearing with **explicit vedanā-labeling** at each contact; ensure the bridge to taṇhā is not built.*

Closing note

*Approach this path **without achievement-craving**. Let clear sīla, steady samādhi, and precise insight meet at the **C2 seam** again and again. When **kāmarāga** and **byāpāda** truly have no footing, the work of the anāgāmī is done—and if anything remains, the **Suddhāvāsa** will complete it.*

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Chapter 142 — Arahatta-magga-ñāṇadassana-Visuddhi

Purification by Knowledge and Vision of the Arahant Path

1) Content Overview

At the Arahant Path, the work of insight is fully consummated: craving, aversion, and delusion are uprooted; the Four Noble Truths are perfectly realized; and the twelvefold dependent origination is known in its cessation mode. Commentarially, Arahantship is glossed as the destruction of greed, hate, and delusion (S IV 252, cited in Visuddhimagga) — not a mere label but an accomplished extinction of the taints (āsava-kkhaya).

2) Core Characteristics (refined)

- **Total destruction of fetters (saṃyojana)** — the final five higher fetters are cut: *rūparāga, arūparāga, māna, uddhacca, avijjā*.
- **Perfect realization of the Four Noble Truths** — culminating in supramundane bliss accessed in fruition abiding (phala-samāpatti).
- **Complete seeing of dependent origination (paṭicca-samuppāda)** in cessation: with ignorance ceasing, the whole mass of suffering ceases. (See Ledi-anchored DO pedagogy summary.)
- **Taints ended (āsava-kkhaya)** — sensuality, becoming, views, and ignorance are exhausted.

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3) Fetters Eliminated (the Higher Five)

- **Rūparāga** (desire for form-realm rebirth)
- **Arūparāga** (desire for formless-realm rebirth)
- **Māna** (conceit)
- **Uddhacca** (restlessness)
- **Avijjā** (ignorance)
  These are listed in the ten-fetters schema used throughout your DO cards and notes.

4) Complete Realization

A) Direct Knowledge

- **Four Noble Truths** fully penetrated and enjoyed as *noble supramundane bliss* in fruition abiding (phala-samāpatti).
- **Paṭicca-samuppāda (in cessation)** precisely understood; teaching lines emphasize “avijjā → … → jarāmaraṇa” ceasing, as consolidated in Ledi’s doctrinal backbone.
- **Suññatā / Animitta / Appaṇihita** — the “void” and “signless” abidings are explicitly linked with fruition methods in Visuddhimagga’s treatment of signless mind-deliverance (MN I 296–297 cited there).

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B) Liberation Aspects

- **Cetovimutti & Paññāvimutti** — liberation of mind and by wisdom; at Arahantship, both aspects stand complete (standard Nikāya/Commentary pairing; see also fruition-abiding framework).

- **Āsavakkhaya** — the destruction of all taints is the classic hallmark of Arahantship.

5) Framework Integrations for an Arahant-Path Reading

A) Five Aggregates (Pañca-khandhā)

- **Rūpa, vedanā, saññā, saṅkhārā, viññāṇa** are known as impermanent, stressful, and not-self; for the Arahant, **clinging to any aggregate is absent**, hence no new becoming. (Visuddhimagga cites Arahantship as destruction of the roots of clinging.)

- **Practice note (Mogok)**: keep aggregates as **objects of bare knowing**; see them as "ownerless rolls of conditions," not as "I" or "mine," cutting *diṭṭhi* (self-view) decisively (cf. your program's pedagogy).

B) Twelve Sense Bases (Saḷāyatana)

- In an Arahant, **contact still occurs** while alive, but **craving does not follow feeling**; the C2 hinge (vedanā→taṇhā) remains inoperative. Your teaching audits explicitly drill this hinge.

C) Eighteen Elements (Aṭṭhārasa dhātuyo)

- Seeing, hearing, etc., roll on dependently as elements; **but** with the **view-maker and thirst-maker gone**, elements no longer serve as loci for appropriation.

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D) Four Noble Truths

- **Dukkha** fully understood; **samudaya** (taṇhā) ended; **nirodha** realized; **magga** fulfilled and repeatedly enjoyed in **phala-samāpatti** “whenever they choose.”

E) Dependent Origination (Paṭiccasamuppāda)

- **Cessation mode**: “When avijjā ceases, saṅkhāra ceases … thus the whole mass of dukkha ceases,” including the forward links to birth and death. (Ledi-anchored summary in your handbook.)

- Your **Three Connections** pedagogy remains: C1 (*saṅkhāra→viññāṇa*), C2 (*vedanā→taṇhā*), C3 (*bhava→jāti*) — at Arahant Path, the **roots and these hinges are inoperative**; no fuel, no fire. (Program canon.)

F) Four Foundations of Mindfulness (Satipaṭṭhāna)

- For trainees, these are the **workbench**; for an Arahant, they are **effortless bases of clear knowing**. Your materials stress **direct, discontinuous noticing** (arising/vanishing) as the practical groove leading to path/fruition.

6) Practical Application (Mogok-style, Path-proximate)

Aim: Make C2 (vedanā→taṇhā) uninteresting *in real time* until the habit collapses; then sustain insight up to conformity (anuloma) and the supramundane cut.

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Seated 45–60 min protocol (advanced yogi):

1. **Establish present-flow DO lens** (2–3 min): “Only lawful processes rolling on.” (Un-personalize the field.)

2. **Primary anchor** (10–15 min): breath/abdomen; note as *touching, rising, falling* to stabilize discontinuous seeing.

3. **Contact-Feeling Watch** (15–20 min): every fresh contact, **label just the feeling** (pleasant/unpleasant/neutral).

4. **C2 Prevention** (continuous): at the first pressure of wanting/not-wanting, apply **“uninterestedness”**; softly relax attention; return to anchor. (Your audit rubric’s “live C2 cut.”)

5. **Widen to aggregates/bases/elements** (5–10 min): rotate lenses—*khandha* → *āyatana* → *dhātu*—maintaining **ownerless**, discontinuous knowing.

6. **Guard against the ten imperfections** (obhāsa etc.): do **not** mistake illumination/rapture/equanimity for path; stay with bare rise-fall dissolution.

7. **Fruition orientation (for nobles)**: when mature, access **signless mind-deliverance** by not bringing to mind any sign and by bringing the signless element to mind (per MN I 296–297 cited).

Walking 20–30 min (integration):

- Pace naturally; note *lifting-moving-placing*. When a sound/image/emotion strikes, feel **vedanā only**; **decline interest**; resume steps. This retrains the C2 hinge in daily life.

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Daily micro-drills (off-cushion):

- **Notification ding** → *pleasant* → **uninterestedness** → back to task.

- **Urge to re-check phone**: identify **present cause** (taṇhā→upādāna→bhava), dissolve the "inner controller" story; let the wave pass.

7) Path Mechanics (Commentarial cues to place in your sidebars)

- **Change-of-lineage (gotrabhū)** can tip either to path or to fruit depending on maturity; Visuddhimagga/Paṭisambhidāmagga enumerate this up through **Arahant path and fruition**.

- **Fruition attainment (phala-samāpatti)** is deliberately repeatable by nobles for **here-and-now bliss**.

- **Signless abiding**: conditions for attainment, maintenance, and emergence are given (MN I 296–297, cited and explained).

8) Common Pitfalls Near the Summit

- **Mistaking bright stages for the goal** (obhāsa, pīti, passaddhi, upekkhā, etc.). Keep seeing dissolution; don't reify.

- **Residual conceit about insight** ("I have reached the path"). Visuddhimagga warns: this arrests progress.

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9) Exercises & Checks (Instructor-ready)

A. "Three-lens loop" (10 minutes, repeatable):
khandha-view (ownerless) → āyatana-view (contact/feeling) → dhātu-view (mere elements). Score yourself if a **live C2 cut** occurred.

B. "Fruition-setup rehearsal" (advanced):
Solitary retreat → inspect formations to **conformity** → **not bring to mind any sign**; briefly incline to the **signless element**; exit cleanly. (Use only when truly mature.)

C. Audit prompts (from your handbook set):

- Where are we? (segment/mode)
- Which hinge? (ideally C2)
- Was appropriation language used? If yes, reset to ownerless frames.

10) Traditional References & Notes

Primary EBT anchor

- **SN 22.76 Arahanta Sutta** (aggregates fully known, taints destroyed; standard Arahant definition).
- **S IV 252** (Arahantship = destruction of greed, hate, delusion) as cited in **Visuddhimagga**.

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Commentarial

- **Visuddhimagga (Vism)** — change-of-lineage, path & fruition up to Arahant; signless mind-deliverance procedures; fruition abiding.

- **Paṭisambhidāmagga (Paṭis I 68)** — the ten change-of-lineage formulations, including Arahant path and fruition (quoted in Vism).

Mogok-centric teaching resources (internal to your project)

- **Breaking the Wheel** — integrated pedagogy (Mogok, Mahāsi, Pa-Auk, Ledi, Nandamālā) and classroom audits around **vedanā→taṇhā**.

- **Ledi's doctrinal anchoring** — DO as backbone; nirodha as Nibbāna; two Nibbāna elements (with/without residue).

Side-Panel: What changes for the Arahant (while alive)?

- **Contact/feeling**: still arise by lawful conditions; **no craving follows**.

- **Kamma-process (kamma-bhava)**: with taints destroyed, **no future fueling** toward renewed birth.

- **Fruition abiding**: accessible "whenever they choose," for **noble supramundane bliss**.

Production Note

- Consider a slim **"Fruition & Signless"** callout citing MN I 296–297 (via Vism): *attainment*, *maintenance*, *emergence* steps — already excerpted above.

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Chapter 143 — Sotāpatti-phala sacchikaraṇa (Realization of Stream-entry Fruition)

Content Overview

Stream-entry fruition (*sotāpatti-phala*) is the immediate fruit that follows Path Knowledge (*sotāpatti-magga*). In the breakthrough, fetters are cut; in fruition, the mind “tastes” Nibbāna and then reviews what has been done and what remains. Classical sources describe how, right after fruition, a noble disciple reviews the path, the fruition, the defilements abandoned, those still remaining, and Nibbāna itself. A stream-enterer is “certain of his destiny,” bound to make an end of suffering within at most seven rebirths among humans and deities. In Abhidhamma language, *magga-citta* cuts fetters and is followed by *phala-citta*, the peaceful result that abides in the unconditioned.

Key Concepts

- **Three fetters eliminated.** At stream-entry the breakthrough “cuts fetters,” establishing irreversible confidence in the Triple Gem.

- **Five Aggregates known as not-self.** *Anattalakkhaṇa Sutta* (SN 22.59) is a canonical model for the insight that launches stream-entry.

- **Four Noble Truths, seen and tasked.** The satipaṭṭhāna way is “the direct path” (MN 10, DN 22) and, in our pedagogy, is where Dependent Origination (DO) is cut in real time—especially at the *vedanā* → *taṇhā* hinge.

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- **Dependent Origination—present flow.** Present results (②) hand off to present causes (③); *vedanā* → *taṇhā* is the live pivot (C2) to watch and release.

Canonical Anchors (for study & recitation)

- **SN 56.11 Dhammacakkappavattana** — the arousing of Right View (four truths) that frames all later breakthroughs.

- **SN 22.59 Anattalakkhaṇa** — aggregates seen as not-self; classical stream-entry pattern.

Teacher note (reviewing): Immediately after fruition, the yogi reviews path, fruition, defilements abandoned and remaining, and Nibbāna. Build this reflection into guidance sessions.

Training Architecture (Sīla → Samādhi → Paññā)

- **Sīla (ethics).** Five precepts perfectly; eight precepts regularly; speech & livelihood clean. (Pa-Auk system emphasizes the whole arc through sīla–samādhi–paññā.)

- **Samādhi (collectedness).** Suppress hindrances; cultivate access or jhāna as temperament allows; this steadiness protects insight work. (See lineage notes below.)

- **Paññā (insight).** The progressive insight knowledges (see next section) culminate in Path & Fruit; right after, reviewing knowledge arises.

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Vipassanā Development (up to *Udayabbaya-ñāṇa*)

A practical ladder, harmonizing Burmese lineages:

1. **Nāma-rūpa pariccheda-ñāṇa** — delimitation of mentality–materiality; the yogi parses experience into mental and material streams.

2. **Paccaya pariggaha-ñāṇa** — grasping conditionality; seeing cause–result relations removes many doubts (*kaṅkhā-vitaraṇa*), “finding a foothold in the Dispensation… called a ‘lesser stream-enterer.’”

3. **Sammasana-ñāṇa** — surveying aggregates by the three marks.

4. **Udayabbaya-ñāṇa** — rise & fall becomes vivid (joy, brilliance may appear; manage rapture and keep noting).

Lineage harmonization (for teachers): Mogok = present-aspect DO + diagrammatic clarity; Mahāsi = experiential noting that cuts craving in real time; Pa-Auk = structural jhāna and elements analysis. Use them together wisely.

How Stream-entry Fruition is Lived and Reviewed

After *magga*, *phala* follows; then the mind naturally “reviews”: path, fruition, defilements cut, defilements remaining, and Nibbāna. Schedule a short, quiet sit after powerful breakthroughs to let reviewing occur without forcing it.

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Practical Applications (Mogok-first satipaṭṭhāna; Mahāsi & Pa-Auk supports)

Kāyānupassanā (Body)

- Sit/stand/walk with clear posture. Keep a “home base” at the nostrils or abdomen between sense-door events (Pa-Auk support).

- When a strong body sensation arises (heat, pressure), mark **contact** → **feeling** and watch the split second before leaning. Hold two calm breaths without feeding C2 (the *vedanā* → *taṇhā* bridge).

Vedanānupassanā (Feeling)

- Door-wise drill (Mogok present-flow): **label tone first**; if “wanting/aversion/fog” appears, name it once, soften, and confirm no move to Link 9 (upādāna).

- Remember: **no illegal shortcut** from *phassa* to *taṇhā*; always insert *vedanā*.

Cittānupassanā (Mind)

- When joy, fear, or dullness arises (typical around rise-and-fall/terror stages), keep the mind label simple—“joy… fear… dull”—and return to tone. This keeps DO honest at C2.

Dhammānupassanā (Dhammas)

- Use the **two roots** overlay (avijjā & taṇhā) and the **three vaṭṭas** only as teaching cues, not to proliferate concepts during sitting.

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- Map present-result (②) handing to present-cause (③) as your live field of practice; aim to cut at C2 so present causes do not launch future results.

Signs of Progress

- **Mental:** deep, settled confidence; virtue feels unshakeable; doubt fades. (Insight into conditions removes doubts and suppresses speculative views.)

- **Understanding:** aggregates are experientially known without “being-language;” the DO hinge at *vedanā* is recognized and skillfully released.

- **Doctrinal:** you can state what was cut and what remains, echoing the reviewing pattern.

Pitfalls to Avoid

- Mixing frameworks prematurely (e.g., chasing jhāna while basic noting is shaky).

- Drawing or imagining **phassa** → **taṇhā** (skipping feeling). Keep the hinge honest.

- Self-diagnosing attainment. Let practice ripen; your teacher will handle assessment (standard discipline across lineages).

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Daily/Retreat Method (60–90 min block)

1. **Orient (10′):** Show the wheel; mark *vedanā* at ~5:55; state the objective: “Catch tone before C2.”
2. **Teach (15′):** Define tone; rehearse door signatures; explain why we do **two bright breaths at tone**.
3. **Board (10′):** Draw C2 chord; mark ②→③ handoff.
4. **Drill (15′):** Case studies (eye/ear/nose). Note seeing/hearing/smelling → **pleasant/unpleasant/neutral** → relax the lean.
5. **Close (5′):** Name the three cravings; locate Link 8 on the wheel.

Exercises (home & retreat)

- **C2 Log (10 entries):** Twice daily, record a door event; mark tone; note if leaning started; write your non-launch move.
- **Review Sit (10′ after any deep shift):** Quietly allow reviewing of path, fruit, cuts, remains, and Nibbāna—no forcing.
- **Balance Diary (1 week):** Track dullness vs. restlessness vs. balance to support the sīla–samādhi–paññā arc.

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References (EBT & internal pedagogy)

- **Visuddhimagga (2011).** On overcoming doubt, “lesser stream-enterer,” and the fivefold reviewing after fruition.

- **SN 22.59 (Anattalakkhaṇa).** Aggregates seen as not-self; model for breakthrough to stream-entry (listed in our doctrine map).

- **Satipaṭṭhāna method —** the direct path; DO cut point at *vedanā* → *taṇhā* stressed for classroom and personal practice.

- **Present-flow DO** and **C2 bridge —** connections across ②→③ and the precise hinge to cut.

Closing Counsel

Practice exactly in accordance with Dhamma, lean on noble friends, and let your teacher handle assessment. Keep the present-moment map simple: **door → contact → tone → (don’t feed C2).** When the breakthrough happens, the tradition knows what to do next—let reviewing occur naturally and return to steady virtue, collectedness, and insight.

> “Diagrams without practice are dry; practice without analysis risks vagueness. Together they dismantle the cycle.”

Important: Always work under qualified guidance; avoid self-certifying attainment.

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Chapter 144 — Sakadāgāmi-phala Sacchikaraṇa (Realization of Once-returner Fruition)

1) Primary Characteristics (quick recap)

- Significant weakening of **kāmarāga** (sensual desire)
- Reduction of **byāpāda** (ill-will)
- Deeper penetration of the **Four Noble Truths**
- Destiny limited to **at most one more rebirth in kāma-loka** (sense realm) before final liberation

2) Canonical & Commentarial Basis (why this matters)

- **Visuddhimagga** (Vism XXII): explains the arising of the **path of once-return** next to change-of-lineage, immediately followed by **once-returner fruition**; “he is bound to make an end of suffering after returning once to this world.”
- Abhidhamma framing: **magga-citta** cuts fetters once; **phala-citta** immediately follows as the “taste” of Nibbāna; **phala-samāpatti** is deliberate re-entry into fruition (available to noble ones).
- House style cross-refs for this part of the book (for your bibliography): DN 33 (stages of awakening), **AN 9.36** (fruition), SN 45 (path).

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3) Doctrinal Profile of the Once-returner (Sakadāgāmī)

- **Fetter status:** kāmarāga & byāpāda **attenuated** (na rujjhati samuccheda-pahāna yet); full cutting happens at the non-returner stage.

- **Magga–phala dynamics:** path arises once, fruition follows, and **phala-samāpatti** becomes a trainable abiding.

4) Mogok Lens: Dependent Origination (DO) stops rolling at fruition

- Mogok Sayadaw's refrain: **"At fruition, DO does not roll forward — the wheel halts."** Practical meaning: vedanā is known cleanly, taṇhā does not recruit; ignorance loses footing.

- Training focus remains the **present-flow hinge**: **vedanā → taṇhā (C2)**. A Sakadāgāmī's reduction in **lobha/dosa** is most visible right here.

5) Essential Practices (Sīla • Samādhi • Paññā)

Sīla: Keep the five (and regular uposatha eight) impeccably; sense-restraint to thin out **kāmacchanda/byāpāda** (hindrances).
Samādhi: Stabilize one-pointedness; counter hindrances methodically (e.g., **asubha** for desire, **mettā** for ill-will).
Paññā: Drive satipaṭṭhāna across the **five aggregates** to see anicca-dukkha-anattā; this is exactly how Vism describes the stream-enterer "working over the same field of formations" to reach **once-return path**.

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6) Practical Methods (step-by-step, Mogok-style)

A) Daily Vipassanā "C2 Guard"

1. **Door→Feeling labeling:** "eye-door, pleasant tone … ear-door, unpleasant tone … body, neutral tone."

2. **Hold vedanā as information (not instruction)** to prevent the lean into taṇhā.

3. For **desire heat:** switch to **elements language** and/or **asubha**; for **ill-will:** widen attention + **mettā** phrase; for **neutral drift:** brighten with posture & breath clarity.

B) Sitting Protocol (30–60 min)

- **Phase 1: Collect** — steady on primary object (breath or rising–falling) until unified.

- **Phase 2: Investigate** — sweep aggregates at the contact point: *rūpa appears, viññāṇa knows, vedanā tinges, saññā names, saṅkhāra leans*; see the unit vanish.

- **Phase 3: Guard C2** — name the tone precisely; watch the **non-arising** of craving. (This is the living "wheel-halt.")

C) Path→Fruition→Review (when conditions mature)

- **Sequence (Mahāsi line):** after **saṅkhārupekkhā-ñāṇa** and **anuloma**, **magga** arises and is followed by **phala**; teachers check for hallmark signs (gap, stillness, immediate cooling).

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- **Immediate review (paccavekkhaṇa):** “What was cut? What remains? How did cessation present?”

7) Phala-samāpatti (stabilizing fruition as an abiding)

Why: “For the purpose of abiding in supramundane bliss here-and-now,” noble ones can deliberately enter fruition.
How to enter: Do preliminary insight; then **do not bring to mind any sign (nimitta)** and **bring to mind the signless element** — the Visuddhimagga’s formula for **attaining the signless mind-deliverance** (used here for fruition).
How to make it last: Either by **prior volition** (“I shall emerge at such a time”) or by maintaining signless perception; emergence occurs when signs are brought to mind again.
Note: Even trainees thereafter most often attain **fruition only** (not a new path) when re-entering; jhānic level of fruition mirrors that of the path.

8) Diagnostics (hallmarks & integration)

- **Hallmarks post-phala:** palpable **cooling**, clarity, notable softening of **sensual desire** and **ill-will**; confidence in the Dhamma; DO seen as contingent (less “I/me/mine”).

- **Life-orientation:** “Bound to make an end of suffering after returning once” (one more human/sense-realm return at most).

- **Pitfall to avoid:** Bhava-taṇhā disguised as “my attainment.” Teacher cue: “See what was cut, not **who** attained.”

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9) Study & Practice Drills (one week)

- **Day 1–2:** Recite fetter-status across the four stages; underline **attenuation** (not eradication) at Sakadāgāmī.

- **Day 3–4:** Run **C2 Guard** in three real-life scenarios (pleasant, unpleasant, neutral). Journal where **craving did not recruit**.

- **Day 5–7:** If signs align and teacher approves, attempt **brief phala-samāpatti** using the **signless** entry; set duration by prior volition; debrief with reviewing knowledge.

10) Closing Reminder

This chapter clarifies the **doctrine & method** so you can practice **safely and effectively**. It is **not** for self-certification. Verification belongs with **qualified teachers**, using sober diagnostics after careful review and continued ethical steadiness.

References used in this chapter

- **Visuddhimagga** (Ñāṇamoli, 2011), esp. Ch. XXII–XXIII on paths, fruitions, and **phala-samāpatti**.

- **Breaking the Wheel** (Inside project manuscript): staged fetter-changes; magga-phala-phala-samāpatti; Mogok “wheel-halt” framing; lineage notes (Mahāsi/Pa-Auk/Ledi).

- **Hindrances & aggregates** quick-links for antidotes and vipassanā mapping.

One-line essence: *A Sakadāgāmī learns to meet feeling so cleanly that craving and aversion lose most of their heat; at fruition the wheel pauses, and with guidance, that peace can be re-entered and integrated.*

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Chapter 145 — Anāgāmi-phala Sacchikaraṇa (Realization of Non-returner Fruition)

Content Overview

Anāgāmi-phala is the fruition knowledge that confirms the complete cutting off of sensual desire (*kāmarāga*) and ill will (*byāpāda/paṭigha*)—the last two of the five lower fetters. From this point there is no return to the sensual realm (*kāma-loka*); if rebirth occurs, it is only in the Pure Abodes (*Suddhāvāsa*) where full arahantship is realized. Practically, this fruition stabilizes a radically cooler relationship to the six doors: pleasant and unpleasant tones no longer recruit craving or aversion in the sensual sphere.

Primary characteristics (recap)

- Complete elimination of *kāmarāga* and *byāpāda*
- No return to *kāma-loka*
- Rebirth only in the *Suddhāvāsa*
- Fruition (*phala-samāpatti*) available for review and strengthening

Key EBT references

AN 3.85 Sekhin Sutta; AN 9.12 Saupādisesa Sutta; MN 64 Mahāmāluṅkya Sutta.
(Use these for classroom reading and recitation.)

Framework Analysis

1) Five Aggregates (*Pañca-khandhā*)

The five aggregates still roll—form, feeling, perception, formations, consciousness—but the **grip** at the sensual level is gone. Pleasant feeling no longer ignites sensual wanting; unpleasant no longer provokes aversion. The

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aggregates are clearly seen as impermanent, unsatisfactory, and not-self; they operate without the old "mine-making" at the sensual edge (see khandha overviews and tilakkhaṇa emphasis).

Practice readout: "form is felt; feeling is known; perception labels; formations lean (less); consciousness cognizes—no owner, no order-giving self." The disappearance of sensual *upādāna* is most obvious in social, food, and comfort cues.

2) Twelve Sense Bases (*Saḷāyatana*)

At the eye, ear, nose, tongue, body, and mind, **contact still happens**, but **door-guarding (*indriya-saṃvara*) is almost automatic**. The reflex to beautify pleasant and vilify unpleasant is absent at the sensual tier. Sense-restraint is no longer a strain; it's the new default.

3) Eighteen Elements (*Aṭṭhārasa Dhātuyo*)

The six bases × six objects × six consciousnesses keep arising and ceasing; the system is **de-fueled** at the feeling→craving hinge for sensual data. Contact is read as information, not as an instruction to chase or fight.

4) Four Noble Truths

- **Dukkha:** Khandha-dukkha is still present as arising/passing processes, but it **does not compel** sensual strategies.
- **Samudaya:** The **sensual strand** of craving has been uprooted; subtler craving for becoming/non-becoming can remain.
- **Nirodha:** The cessation of sensual craving and ill will is **already realized** to fruition.

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- **Magga:** The path factors now work with less friction; samādhi and upekkhā feel unforced, supporting further uprooting of higher fetters.

5) Dependent Origination (*Paṭicca-samuppāda*)

Mogok's wheel helps you **see exactly where the chain went quiet**. The live hinge C2 (**vedanā → taṇhā**) no longer completes in the sensual sphere; *taṇhā* doesn't rise to *upādāna* and *bhava* on the **kāma** channel. Present-cause (links 8–10) weakens drastically; the kilesa-vaṭṭa collapses for sensual inputs (see the wheel, time quadrants, and the three teaching connectors C1/C2/C3).

6) Four Foundations of Mindfulness (*Satipaṭṭhāna*)

- **Body:** Element-language at the body door remains primary; sensations are read as earth/water/fire/air processes—precise and impersonal.

- **Feeling: This is the hallmark:** pleasant/unpleasant/neutral is noticed **before** any leaning; labeling stays clean (e.g., "pleasant tone known").

- **Mind:** Moods are seen as passing configurations; *byāpāda* simply doesn't light.

- **Dhammas:** Five hindrances' sensual pair is absent; you work now with subtler becoming, conceit trends, and residual ignorance.

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Practical Application (Mogok-style, seat & walking)

A. Present-aspect DO drill (core)

1. **Door → Contact → Feeling:** Track one door for 3–5 minutes (e.g., ear). Whisper-label: "sound—knowing—pleasant."

2. **Hold the hinge:** Add the Mogok cue: "feeling is **information**, not an instruction."

3. **Decline the lean:** If any micro-lean appears, name it ("wanting," "pushing") and relax the abdomen and face; feel feet or hands.

4. **Close the loop:** One soft breath; note the after-taste as "clean" (not recruited).
   (Use this with all six doors; it trains C2 non-completion.)

B. Two antidotes perfected for non-returner work

- **Against *kāmarāga*:** Element-language + perception re-framing (seeing the pleasant as a changing process) collapses glamor.

- **Against *byāpāda*:** *Mettā* spread rapidly and often; at fruition level, ill-will fails to find ignition.

C. Walking set (10–20 min)

- **Feet:** "lift—move—place" with **feeling-tone foregrounded**.

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- **Gate checks:** At each end, pause: “tone known?” “leaning?” If neutral drifts to dullness, sharpen contact (clearer visual frame); if agitation, widen and soften shoulders.

- **Exit ritual:** “Complete.” Turn, reset posture, continue.

D. Phala-review (safe notes)

If fruition re-manifests, the sign is an effortless coolness and discontinuity, followed by a bright, ungrasping equanimity. **Do not** turn this into self-story; let it inform conduct (gentle, restrained, diligent). Use short, private notes only: “cool gap—steady after-tone.”

Detailed Explanation (linking back to the Wheel)

- **Quadrants:** Past Cause (avijjā–saṅkhārā) → Present Effect (viññāṇa…vedanā) → **Present Cause** (taṇhā–upādāna–bhava) → Future Effect (jāti–jarāmaraṇa). For the non-returner, the **Present Cause quadrant loses sensual fuel**; the three short connections remain conceptually valid, but C2 does not function on the **kāma** channel anymore.

- **Three vaṭṭas:** Kilesa (avijjā, taṇhā, upādāna), Kamma (saṅkhārā, bhava), Vipāka (viññāṇa…vedanā; jāti–jarāmaraṇa). The **kilesa-vaṭṭa at the sensual edge is severed;** higher-plane craving may still be worked on.

- **Khandha work:** Keep using aggregate parsing so perception doesn’t re-install ownership.

- **Teacher-friendly memory:** “C2 silent at kāma.” (Feeling known → no sensual taṇhā → no grip → no becoming.)

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Exercises (for one week)

1. **C2-Forty:** Do 40 micro-reps/day of “tone → no lean.” Any door. Tally: ✔ when clean, ○ when a micro-lean appeared.

2. **Two-Drink Test:** With tea/coffee, drink as a **feeling lab**: “pleasant known”—no enhancement fantasies—notice cool sufficiency.

3. **Mettā on contact:** When a sharp sound/person appears, **before labeling**, send a 1-breath mettā wave; verify that *byāpāda* doesn’t arise.

4. **Element walk:** 10 minutes translating every body sensation into elements (pressure/heat/motion/cohesion).

5. **Door policy:** Choose one sense input (news/app). Time-box it. At the end, say “complete,” look away, one exhale. Confirm the “clean after-taste.”

6. **Review & humility:** End of day: 3 lines—Where did C2 stay silent? Where did subtle *bhava-taṇhā* show? One gentle adjustment for tomorrow.

References

- **EBT:** AN 3.85 Sekhin; AN 9.12 Saupādisesa; MN 64 Mahāmāluṅkya (fetters cut at stages, non-returner destiny, training focus).

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- **Mogok DO Wheel & pedagogy:** wheel geometry, quadrants, three connections (especially C2) and practice cues.

- **DO link logic & two roots:** concise explanations of avijjā/taṇhā, the bridges, and training handles.

- **Aggregates & three marks (for ongoing perception retraining):** succinct khandha/tilakkhaṇa presentations and similes.

- **Synthesis handbook (classroom-ready sequences):** memory aids, connectors C1–C3, present-aspect drills and educator rules.

Teacher’s closing note

This chapter is **not** for self-grading. If the mind tastes a cooler, un-grabby ease around the six doors—wonderful; keep practicing the small, clean moves. Let attainment talk stay silent; let conduct, restraint, and warmth speak for you.

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Chapter 146 — Arahatta-phala Sacchikaraṇa (Realization of Arahantship)

Content overview

The fruition of arahantship (*arahatta-phala*) is the consummation of the Noble Eightfold Path: all fetters are cut, the round of saṃsāra ends, and the mind rests in unshakeable release. In Early Buddhist terms this is the state of a *khīṇāsava*—one whose influxes are destroyed and who is incapable of regressing to defilement or rebirth. (dictionary.sutta.org)

Key concepts (EBT anchors)

1) Complete elimination of fetters (saṃyojana).
At arahantship the final five higher fetters—*rūparāga, arūparāga, māna, uddhacca, avijjā*—are eradicated, completing the destruction of all ten.

2) The arahant's "incapables."
The Buddha confirms nine acts an arahant cannot intentionally do: killing, stealing, sexual intercourse, deliberate lying, "storing up" sensual goods, and acting under desire, hatred, delusion, or fear (i.e., taking a wrong course due to these biases). (SuttaCentral, Access to Insight)

3) Two modes of full release.
EBT distinguishes arahants "liberated both ways" (*ubhato-bhāga-vimutta*) and "liberated by wisdom" (*paññā-vimutta*), with the former including mastery of the formless liberations and the latter attaining final release without relying on them. See MN 70 and AN 9.43–44. (Access to Insight, SuttaCentral)

4) Unshakeable deliverance of mind.
The arahant's release is described as the "unshakeable deliverance of mind" (*akuppā cetovimutti*), empty of lust, ill-will, and delusion. (Access to Insight)

5) *Khīṇāsava* ("one whose taints are exhausted").
Canonical lexica gloss this as one in whom the āsavas have perished—an epithet for arahants. (SuttaCentral)

Framework integrations for practice & understanding

Five Aggregates (pañca khandhā)

For the arahant the aggregates are fully understood as not-self, leading to disenchantment, dispassion, and liberation; there is no more appropriation of *rūpa, vedanā, saññā, saṅkhārā, viññāṇa*. Use the Phena-sutta similes to teach their insubstantiality, culminating in non-clinging.

Twelve Sense Bases & Eighteen Elements

Contact and feeling still occur, but without appropriation or "leaning." The arahant experiences feeling (*vedanā*) without the slide to craving (*taṇhā*); the habitual hand-off is severed.

Four Noble Truths

- Dukkha is fully known;
- Origin (*samudaya*, rooted in craving) is abandoned;
- Cessation (*nirodha*) is realized;

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- Path (*magga*) is perfected.

Dependent Origination (Paṭiccasamuppāda) — Mogok emphasis

Teach the wheel with two roots: past root *avijjā* (Link 1) and present root *taṇhā* (Link 8). The primary "cut" is at C2 (vedanā→taṇhā): knowing tone prevents the lean that recruits craving. With *avijjā* extinguished, the whole chain ceases.

Four Foundations of Mindfulness (satipaṭṭhāna)

At maturity, mindfulness operates effortlessly across body, feeling, mind, and dhammas, continually preventing C2 recruitment (feeling→craving). Door-guarding (*indriya-saṃvara*) remains the day-to-day posture.

Practical application (Mogok-style vipassanā, grounded in Visuddhimagga)

A. Core daily protocol ("bridges" discipline):

1. **Freeze C2**: At each felt tone, know "pleasant/unpleasant/neutral" precisely; don't lean.
2. **Fallback C1**: If leaning has begun, catch intention before speech/action (saṅkhāra) to prevent fresh kamma.
3. **Accept effect**: Receive present vipāka cleanly; no "editing" results.

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B. Sitting practice (45–60 min):

- Establish breath as home base. On each contact, label tone once ("pleasant / unpleasant / neutral") and relax the torso/face—no push/pull.

- When thought streams arise, see them as conditioned appearances in *nāma-rūpa*; return to tone-first knowing.

- Periodically widen to "signless" perception—drop labels; note simply "known, known," cultivating the unshakeable release. (Access to Insight)

C. Walking practice (20–30 min):

- Coordinate footfall with tone noticing: *touch → tone known → no lean*.

- Insert one conscious exhale per step where pleasure or irritation spikes (interrupts C2).

D. Sense-door restraint drills (5 daily vignettes):

- Eye, ear, nose, tongue, body, mind: practice "tone-first, cut-lean" at the first half-second of impact; keep a one-line log.

E. Visuddhimagga alignment.
Use *Path of Purification* to support your analytical frames (elements, 18 dhātus, door-restraint) and keep practice owner-free ("functions, not a self").

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Characteristics & signs (corroborating suttas)

- **Ethical incapacity**: An arahant cannot intentionally kill, steal, have sexual intercourse, tell a deliberate lie, hoard sensual goods, or act from desire, hatred, delusion, or fear. (SuttaCentral, Access to Insight)

- **Non-clinging to aggregates**: MN 22 (Alagaddūpama) underlines the danger of mis-grasping Dhamma and the relinquishment of clinging; SN 22.76 praises arahants as foremost, established in understanding of aggregates. (SuttaCentral, Dhamma Wheel)

- **Modes of release**: MN 70 lists the arahant "liberated both ways" and "liberated by wisdom"; AN 9.44 details the wisdom-liberated. (Access to Insight, SuttaCentral)

- **Unshakeable release**: AN 5.95 calls this deliverance empty of lust, ill-will, and delusion. (Access to Insight)

Exercises (for this chapter)

1. **One-scene, four-periods journal**: Each day, place a lived episode onto the Mogok wheel (①–④), and note where C2 almost triggered and how it was prevented.

2. **Vedanā audit (10 entries/day)**: Classify tones (3-fold), and circle any that tried to recruit craving.

3. **Door-guard micro-lab**: Five short vignettes (eye, ear, body, mind, taste) with "tone-first, cut-lean" cue.

4. **Two-roots recital**: Once daily, trace right-half (1–7, avijjā-led) and left-half (8–12, taṇhā-led) to keep memory sharp.

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Notes on special powers (abhiññā)

Iddhi and other higher knowledges may or may not accompany arahantship; they are not the criterion of release. MN 70's "liberated-both-ways" includes the eight liberations, while *paññā-vimutta* arahants may lack formless mastery yet are fully freed. (Access to Insight)

References

Primary suttas

MN 22 *Alagaddūpama*; SN 22.76 *Arahanta*; AN 9.7 *Sutavā* (the nine "incapables"); MN 70 *Kīṭāgiri* (two modes of release); AN 9.44 *Paññā-vimutta*; AN 5.95 *Akuppā cetovimutti*. (SuttaCentral, Dhamma Wheel, Access to Insight)

Internal sources (Mogok & DO method)

- *Breaking the Wheel — Practical Handbook on DO*: two-roots pedagogy; bridges C1–C3; present-flow cut at C2; "one-scene/four-periods" drill.
- *Full Data about DO with cycles diagrams*: time/truth overlays; two roots; C2 as the primary practice bridge; vaṭṭa mapping.
- *The Five Aggregates in Buddhist Philosophy*: from seeing the three marks to dispassion and liberation (Phena-sutta similes applied).

Closing pointer

This chapter belongs with your prior three path–fruit chapters (SE/SR/NR/AR). Keep the pedagogy simple and ruthless: **read by layers, cut by bridges**, and let *akuppā cetovimutti* speak for itself in lived, moment-to-moment non-leaning.

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Chapter 147 — Asaṅkhata-dhātu Sacchikaraṇa Pariyanti (Realization of the Unconditioned Element)

1) Definitions (quick recap)

- **Asaṅkhata** — the *unconditioned*, the *unformed* (not made or fabricated).
- **Dhātu** — an *element* or basic domain.
- **Sacchikaraṇa** — *realization*, direct verification.
- **Pariyanti** — *to the ultimate*, complete consummation.

Visuddhimagga's treatment of **cessation (nirodha-sacca)** is a precise lens here: the truth of cessation "has the characteristic of **peace**," its function is "**not to die**," and it is "manifest as the **signless**," i.e., secluded from the signs of the five aggregates; it is the **unformed** (asaṅkhata) opposite to the round's prison of suffering.

2) Essential characteristics of the Asaṅkhata-dhātu

- **Cessation of all conditioned phenomena** (*saṅkhata*).
- **End of dukkha** (no more "prison" of the round).
- **Extinction of craving** (*taṇhā*), hence the cooling/peace (*upasama, santi*).

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- **Nibbāna** known as the *unformed, truth, other shore, deathless, safe, taintless,* etc. (the traditional "seventeen designations").

Orientation note. Our internal handbook stresses: teach Nibbāna as **cessation**, not a "thing" to grasp; the designations are practical reflections steering yogis toward ending DO, not metaphysical labels.

3) Key aspects

- **Uncaused** (not produced by conditions); **imperishable**; **timeless** (not bound to past-present-future signs); **beyond āyatanas** (not dependent on sense bases).

- Named across the Nikāyas as **asaṅkhata, amata, upasama, nirodha, virāga, anāsava, khema, dīpa, pāra, sacca**, etc., to protect from wrong grasping and to aid *upasamānussati* (recollection of peace).

4) Methods of realization (EBT-consistent)

- **Vipassanā insight**: penetrating the three characteristics in the five aggregates until formations fade and cease.

- **Path Knowledge (magga ñāṇa)**: the supramundane path that "takes cessation as object" (nirodha-gāminī paṭipadā).

- **Fruition Knowledge (phala ñāṇa)**: immediate, peaceful afterglow of cessation (*upasama*).

5) Scriptural anchors (orientation)

- **Asaṅkhata-saṃyutta (SN 43)** — the cluster of Nibbāna's designations (e.g., *asaṅkhata, amata, upasama, sacca,* etc.). Our internal guide explicitly maps these designations and their practice use.

- **Dhammacakkappavattana (SN 56.11)** — cessation and the path "to be realized." (Use as doctrinal frame alongside the Vism. exposition of nirodha.)

(Small correction for your notes: *Kāyagatāsati Sutta* is MN 119 / SN 47; the **Asaṅkhata-saṃyutta** is SN 43, where the designations occur. Your intent—pointing to SN-based Nibbāna designations—is right on target.)

6) Why it is profound and subtle

- **Beyond conceptual construction** (*paññatti*): it is "signless," "unformed," and **not an object to own**; wrong grasping ("I attained it") is a known pitfall.

- **Only directly known**: the noble ones penetrate the Four Truths; cessation is **seen** and **verified** by ending of defilements.

7) Practical path (training & contemplation)

- **Sīla–Samādhi–Paññā** to maturity; the path **confronts cessation as its object**.

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- **Three characteristics** in real time: see rising–passing until *saṅkhāra-upekkhā* equilibrates and cessation is evident.

- **Satipaṭṭhāna** as daily platform; recollection of peace (*upasamānussati*) is a powerful support when the mind is steady.

8) Characteristics of realization (phenomenology)

- **Cessation of mental formations** (*saṅkhārānaṃ nirodho*): a clean stop—no sign, no swell, no push-pull.

- **Freedom from conceptual proliferation**: no reifying afterglow; only peaceful knowledge that "this is cessation."

- **Perfect peace / safety** (*santi, khema, siva*), **taintless** (*anāsava*), **deathless** (*amata*).

9) Verification

- **Not proven by logic** but by **ending of greed, hate, delusion**—the very point of the Seventeen Designations pedagogy.

- **Confirmed by the cessation of suffering**: "Nirodha means the cessation of defilements and aggregates."

10) How this interfaces with the six EBT frameworks (for analysis & practice)

A. Five Aggregates (pañcakkhandhā)

- **Before**: the aggregates are seen as anicca/dukkha/anattā.

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- **At cessation**: there is **no sign of aggregates**; hence Visuddhimagga calls cessation “signless” and “unformed.” Practice: sustain clear knowing of arising–passing until the engine stops (without reaching for it).

B. Twelve Sense Bases (dvādas’āyatanāni)

- Nibbāna is **not dependent on āyatanas**; it does not arise “at” eye/ear/etc. Contact ceases, craving has no fuel.

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- The six consciousnesses no longer **ignite on signs**; when fabrication halts, there is no conditioned object to sustain element-level cognition. (Keep this as a functional non-reification guided by the signless teaching.)

D. Four Noble Truths (cattāri ariyasaccāni)

- **Cessation (nirodha-sacca)** — its **characteristic is peace**, **function “not to die,”** manifestation the **signless**; the **path** “leads to and takes cessation as its object.”

E. Dependent Origination (paṭiccasamuppāda)

- **Mogok**: “Nibbāna = DO stopped.” Break the present-flow **vedanā → taṇhā → upādāna → (kamma)bhava → jāti**; when avijjā is destroyed and taṇhā abandoned, the cycle cannot re-ignite.

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F. Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

- **Kāyānupassanā**: elements/body as conditioned process; calm, steady attention.
- **Vedanānupassanā**: meet feeling at contact; watch **craving impulses fail to fire**.
- **Cittānupassanā**: know the mind when fabrications fade.
- **Dhammānupassanā**: keep DO/Truths in view; recollect peace (*upasamānussati*).

11) Practice guide (Mogok-style, seat & walking)

A. Seated (45–60 min)

1. **Establish mindfulness** on breath/body (first 10–15 min).
2. Shift to **vedanā at contact**: label *pleasant / painful / neutral* lightly. Notice the micro-link **vedanā→taṇhā**; *do nothing*—let impulses **not catch**.
3. When there's a clean "stop" (a pain unlatches, a greed-pulse fails, a thought halts), **know "cessation as cessation"** and **do not hold it**. Use the cue: "*This peace is unmade (asaṅkhata).*"
4. Close with **upasamānussati**: softly recollect one designation (e.g., *amata, anāsava, khema*) to align view and joy.

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B. Walking (20–30 min)

- Keep **foot-fall** sensations in the foreground; at each shift, note **arising → ceasing**. When the mind reaches **equanimity toward formations**, simply **know the fading** without pushing for results. (This safeguards from grasping and supports the path that "confronts cessation as object.")

C. Daily micro-recollections (1–3 min)

- In fear: "There is the **deathless** (*amata*)."
- In craving: "There is the **taintless** (*anāsava*)."
- In stress: "There is **peace** (*upasama*)."

12) Exercises (for your chapter workbook)

1. **Designation drill (SN 43 set).** Recite any 5 designations and give a **functional** reading for each (how it *disengages craving/diṭṭhi* in practice).
2. **DO-stop mapping.** In a 10-min sit, mark every moment you *notice vedanā not triggering taṇhā*. Afterward, write one line: "**Cessation tasted as …**".
3. **Upasamānussati card.** Make a pocket card with one line you'll use all week, e.g., "**The supreme peace is cessation of craving.**"

13) References you can cite in this chapter

- **Visuddhimagga** (Vism. XVI: on the Four Truths): Cessation's **peace / not-dying / signless** characterization; the path "confronts cessation as object."

- **SN 43 Asaṅkhata-saṃyutta** (designations of Nibbāna). (Our internal guide condenses and maps these to practice.)

- **IMR "Breaking the Wheel" handbook**: pedagogy on the **17 designations**, the **"teach Nibbāna as cessation"** maxim, and **Mogok** emphasis "Nibbāna = DO stopped."

Final note

This chapter's frame remains **traditional and practice-oriented**: the **Asaṅkhata-dhātu** is not grasped as an entity but **verified** in the **ending of causes**, known by the Noble Path and **tasted as peace**. Keep the emphasis exactly there.

Chapter 148 — *Amata-dhātu Sacchikaraṇa Pariyanti* (Realization of the Deathless Element)

Content Overview

This chapter clarifies what the Buddha calls the *Deathless Element* (*amata-dhātu*), shows how it is realized through the Noble Path, and explains how to practice—moment by moment—to arrive at cessation. In the early texts, the Buddha equates "freedom from death" with the ending of greed, hate, and delusion, and points straight to the Noble Eightfold Path as the way that leads there. (SuttaCentral) He also teaches "the unconditioned and the path leading to the unconditioned," situating the Deathless within everyday training such as mindfulness of body, serenity-and-discernment, right efforts, and the satipaṭṭhānas. (SuttaCentral)

On the practice side, we adopt the Mogok method: read Dependent Origination (DO) as a live map, guard the hinge from *vedanā* → *taṇhā* (Feeling → Craving), and repeatedly remove fuel so the cycle cools toward cessation—the Deathless.

Key Concepts

- **Amata-dhātu (Deathless Element)**: A canonical designation for Nibbāna—the unconditioned, beyond birth and death. The Buddha frames it pragmatically: "the ending of greed, hate, and delusion … this is called freedom from death," and the way to it is "this Noble Eightfold Path." (SuttaCentral)

- **Unconditioned (*asaṅkhata*)**: The Buddha explicitly "teaches the unconditioned and the path leading to the unconditioned," tying realization to concrete trainings like mindfulness of body and the seven sets of awakening factors. (SuttaCentral)

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- **Path Factors as Causes of Cessation**: In SN 43 the unconditioned is approached via serenity and discernment (samatha-vipassanā), right effort, iddhipāda, indriya, and satipaṭṭhāna—i.e., the bodhipakkhiyā dhammas are the proximate supports for touching the Deathless. (SuttaCentral)

- **Mogok Present-Flow DO**: Two roots (avijjā/taṇhā), three short connections (C1 saṅkhārā→viññāṇa, C2 vedanā→taṇhā, C3 bhava→jāti), and the four periods of the wheel guide where to cut fuel.

> Working definition for practice: **The Deathless** is the cooling that is directly known when craving fails to recruit the mind and the DO chain ceases. It is realized by cultivating the Noble Path until defilements end. (SuttaCentral)

Framework Analysis (EBT lenses)

1) Five Aggregates (*pañca-khandhā*)

The Deathless is **not** an aggregate; it is the cessation of what is conditioned. All five aggregates are impermanent, stressful, not-self; what is unconditioned is outside their rise-and-fall. Training focuses on seeing aggregates as just processes—form, feeling, perception, formations, consciousness—so clinging relaxes and cessation becomes accessible.

Practice pointer: When an aggregate appears, label it as “ingredient,” not “I/me.” This weakens upādāna and reveals the possibility of *nirodha*.

2) Twelve Sense Bases (*dvādasa āyatanāni*)

The six doors + six objects yield contact and feeling; if *vedanā* is misread as a command, craving arises. Guard the hinge at each door so the stream can cool rather than roll on. This is exactly where the Mogok method places the hand.

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3) Eighteen Elements (*aṭṭhārasa dhātuyo*)

At each moment: organ-element, object-element, consciousness-element. These are conditioned. The **Deathless Element** is the *unconditioned*—known not as a sense-datum among these 18, but as the cessation of the conditioned flow when craving is not established. (SN 43 frames it as "the unconditioned" and shows the trainings that open to it.) (SuttaCentral)

4) Four Noble Truths (*cattāri ariyasaccāni*)

- **Dukkha:** the present-effect segment (consciousness→feeling) is unstable by nature.
- **Samudaya:** fuel arrives as craving→clinging→becoming.
- **Nirodha:** when craving is not established, becoming does not gear up; "freedom from death" is just this ending of greed, hate, delusion. (SuttaCentral)
- **Magga:** Noble Eightfold Path and the 37 aids to awakening are the operational levers to reach cessation (*amata*). (SuttaCentral)

5) Dependent Origination (*paṭicca-samuppāda*)

Use the three connectors as handles:
C1 (saṅkhārā→viññāṇa) explains "today's weather"; **C2** (vedanā→taṇhā) is the live hinge; **C3** (bhava→jāti) is where identity "births." Letting C2 fail repeatedly leads to **dependent cessation**—the practical doorway to the Deathless.

6) Four Foundations of Mindfulness (*satipaṭṭhāna*)

SN 43.1 explicitly pairs “the unconditioned” with training regimens like mindfulness of body and related path factors. In practice, satipaṭṭhāna supplies the precision at doors so feeling is known early and craving can’t catch. (SuttaCentral)

Methods of Realization (from your outline, grounded in EBT)

- **Noble Eightfold Path**—the Buddha’s own pointer to “freedom from death.” (SuttaCentral)
- **Seven Factors of Enlightenment**—especially *sati, dhammavicaya, viriya, samādhi, upekkhā*—as the conditions that balance and brighten the mind for cessation. (SN 43 presents these sets as the path “to the unconditioned.”) (SuttaCentral)
- **Four Foundations of Mindfulness**—the immediate lab where hedonic tone is seen before it recruits craving. (SuttaCentral)
- **Four Right Efforts**—prevent, abandon, develop, maintain: the effort-grammar for keeping fuel out of the chain. (SN 43’s cluster includes right efforts as the path items leading to the unconditioned.) (SuttaCentral)

Stages of Understanding

- **Pariyatti (study):** Learn DO’s four segments and three connectors by heart.
- **Paṭipatti (practice):** Apply C2-guarding throughout the day; strengthen bodhipakkhiyā dhammas. (SuttaCentral)

- **Paṭivedha (penetration):** Directly know cessation; review as “freedom from death” per SN 45.7. (SuttaCentral)

Signs of Progress (diagnostics)

- Fear of death softens as the mind tastes small cessations during the day.
- Ownership talk (“my pain, my mood”) declines; “ingredients” talk increases.
- Craving fires more slowly; equanimity stabilizes; clarity and quiet joy rise with less after-taste.

Final Realization Features

- **Transcendence of mortality:** with the end of greed, hate, delusion, the domain of “death” is left behind—this is *amata*, the Deathless. (SuttaCentral)
- **Direct experience of Nibbāna:** SN 43 frames it as the *unconditioned* known by cultivating the path sets. (SuttaCentral)
- **Ultimate security and peace:** consistent with Theravāda presentation of Nibbāna and with your project’s synthesis of Nibbāna designations.

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Practical Application (Mogok-style vipassanā)

Core drill (any posture, 5–10 minutes, many times/day)

1. **Locate the door:** eye, ear, nose, tongue, body, or mind.
2. **Name the unit:** “form/sound… knowing… feeling-tone.” (Keep it ingredient-level.)
3. **Guard the hinge (C2):** say softly, “pleasant/unpleasant/neutral—information, not instruction.”
4. **Let wanting fail:** one gentle breath; widen attention 10%; add kindness phrase; watch craving not recruit.
5. **Close cleanly:** feel the “after-taste.” If cool, note “small cessation.” Repeat.

Four Satipaṭṭhāna applications

- **Body:** translate discomfort into element-language (pressure/heat/motion), widening around it; notice when upādāna doesn’t form.
- **Feeling:** label tone fast; keep it impersonal; watch C2 dissolve.
- **Mind:** note lust/ill-will/delusion as “present/absent”; pair with right effort to prevent/abandon. (SuttaCentral)
- **Dhammas:** track DO links in real-time; when the chain weakens, register that cooling as a taste of the Deathless (dependent cessation).

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Weekly progression (brief)

- **Days 1–2:** Memorize DO's four segments + C1/C2/C3; point to C2 with your finger whenever you say it.
- **Days 3–4:** Run the Core Drill at three doors/day; journal where craving failed to recruit.
- **Days 5–7:** Add right-effort grammar to one sticky habit—time-box, exit rituals, gratitude (instead of ownership).

Supporting Conditions (from your outline)

- **Saddhā, Viriya, Sati, Samādhi, Paññā** harmonized as indriya/bala; these are exactly the faculties/powers that SN 43 gathers as "the path leading to the unconditioned." (SuttaCentral)

Practical Implications

- **End of rebirth cycle:** without craving/becoming, "birth" of that identity-state doesn't arise.
- **Freedom from suffering:** dukkha fades with the fuel; this is the peace the Buddha calls the Deathless. (SuttaCentral)
- **Ultimate security:** the mind learns the feel of cessation—first in moments, finally as realization.

Exercises

1. **"Map-and-Move" drill (2 min., anywhere).**
   Locate current link (6–9 is likely), name it, choose the smallest step that cools the next link (breathe,

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widen, re-label, exit). Note after-taste in 10 minutes.

2. **“Vedanā speed-tag.”**
   For one hour, tag every tone (pleasant, unpleasant, neutral) within 1–2 seconds. Your goal is not “no craving,” but “early knowing.”

3. **“Ownership audit.”**
   List three phrases you often say (“my stress,” “my boredom,” “my craving”). Replace with ingredient language for a week. Track changes in heat.

4. **Bodhipakkhiyā stack.**
   Pick one awakening factor to amplify each day (e.g., *dhammavicaya* on Tuesday: diagnose the link; *upekkhā* on Friday: practice even-mindedness with tone). (SuttaCentral)

References

- **EBT (primary):**
  • *SN 45.7 Dutiya-aññatarabhikkhu*: “Ending greed, hate, delusion … is called freedom from death. The path is the Noble Eightfold Path.” (SuttaCentral)
  • *SN 43.1 Kāyagatāsati* & *SN 43.2 Samathavipassanā*: “I will teach the unconditioned and the path leading to the unconditioned … serenity and discernment lead to the unconditioned.” (SuttaCentral)

- **Internal sources (Mogok & DO pedagogy / aggregates):**
  • *Full Data about DO with cycles diagrams* — Mogok Wheel, two roots, three connections, four periods; “exit path” emphasis.
  • *The Five Aggregates (Pañcakkhandha) in Buddhist Philosophy* — aggregates as conditioned,

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impermanent, not-self; ingredient-language for practice.
• *Breaking the Wheel — A Practical Handbook on Dependent Origination* — path architecture and Nibbāna designations for classroom use.

Closing

Keep the definition simple and actionable: **When craving can't recruit, the chain cools; that cooling is the taste of the Deathless.** Train the path where you sit—guarding *vedanā → taṇhā*, strengthening the awakening factors, and walking the Noble Eightfold Path exactly as the Buddha directs toward "freedom from death." (SuttaCentral)

For actual realization, work closely with qualified teachers and keep practice steady and kind.

Chapter 149 — Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ (Realization of the Nibbānic Element)

Content overview

*This chapter clarifies what the Buddha calls the **Nibbāna-dhātu** (the Nibbāna element), how it is directly realized, and how a practitioner orients practice toward its realization through the Noble Path. We ground the discussion in the Early Buddhist Texts and then translate it into a precise Mogok-style vipassanā method that works at the living edge of dependent origination.*

Key concepts (doctrinal precis)

- ***Definition.*** *Nibbāna = the going out (extinction) of the fires of greed, hate, and delusion; the unconditioned peace. Dhātu = element, a fundamental reality. Visuddhimagga summarizes Nibbāna as the* ***asaṅkhata-dhātu*** *("unconditioned element"),* ***amatā*** *("deathless"), and "the other shore," collating canonical epithets and stressing its* ***signless, desireless, empty*** *nature.*

- ***Two Nibbāna elements.***

    1. ***Sa-upādisesā nibbānadhātu*** *— "with residue" (the remaindered element): realized by an arahant while the five aggregates still persist by past kamma; the fires are out, but the lamp's wick (khandha-residue) remains.*

    2. ***Anupādisesā nibbānadhātu*** *— "without residue" (the un-remaindered element): at the breakup of the aggregates of an arahant, with no fuel left at all. Visuddhimagga cites* ***Iti 44*** *for this twofold division and* ***Ud 8.1*** *for the attainment's description.*

- ***Three hallmark terms (AN 3.32 cluster). Asaṅkhata*** *(unconditioned),* ***virāga*** *(fading of passion),* ***nirodha*** *(cessation). Vism repeatedly treats Nibbāna as* ***unborn, unbecome, unmade, unformed****, aligning with the Udāna's "There is, bhikkhus, the unborn…" which it quotes explicitly.*

- ***What "cessation" means experientially.*** *Vism explains that when the* ***cause*** *ceases, the* ***result*** *ceases; consciousness "enters into non-arising," so the defilements that would have arisen remain unborn—this is the practical sense of* ***nirodha****.*

Framework analysis (EBT lenses)

1) Five Aggregates (pañca-khandhā)

- ***Relation to Nibbāna.*** *Nibbāna is not an aggregate; it is the* ***unconditioned element*** *known by supramundane path- and fruition-consciousness. In* ***sa-upādisesa****, aggregates still function but are* ***disjoined from greed, hate, delusion****; in* ***anupādisesa****,* ***no aggregates*** *remain.*

- ***Three marks.*** *The aggregates show* ***anicca/dukkha/anattā****; realization is the* ***ending of appropriation*** *of these aggregates, not their beautification.*

2) Twelve Sense Bases (dvādasāyatanāni)

- ***Contact without bondage.*** *Eye–form–eye-consciousness, etc., still operate for an arahant (sa-upādisesa), but the affective* ***tether (upādāna)*** *is cut, so experience doesn't roll onward to suffering. This is the* ***"peace amid contact"*** *paradigm.*

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- ***Mode of cognition.*** *The six consciousness elements still arise with their objects and doors; Nibbāna is a distinct* ***object (ārammaṇa) of supramundane consciousness*** *(the path & fruition moments). Vism indexes the* ***supramundane cittas*** *that take Nibbāna as object.*

4) Four Noble Truths (cattāri ariyasaccāni)

- ***Dukkha:*** *the aggregates afflicted by clinging.*

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- ***Samudaya: taṇhā*** *(craving) as the up-stream driver.*

- ***Nirodha: taṇhākkhaya*** *(exhaustion of craving) =* ***Nibbāna****. Vism glosses "cessation" as* ***peace*** *and a* ***non-dying*** *function in its treatment of Nibbāna's characteristics.*

- ***Magga:*** *the Noble Eightfold Path culminating in* ***arahattamagga****.*

5) Dependent Origination (paṭiccasamuppāda)

- ***Arising side:*** *avijjā → saṅkhārā → viññāṇa … →* ***jarāmaraṇa****.*

- ***Cessation side:*** *with* ***ignorance's*** *fading and* ***craving's*** *disbanding, the links* ***do not roll on****; "with the cessation of the cause, there is cessation of suffering." Mogok method targets the* ***present flow****, especially* ***vedanā*** *→* ***taṇhā****, as the live "break point."*

6) Four Foundations of Mindfulness (cattāro satipaṭṭhānā)

- ***Kāyā:*** *body as elements—neutral, seen as conditioned; no self-body to protect in realization.*

- ***Vedanā:*** *the* ***gate where clinging starts****; here we train* ***cooling*** *before it flips into craving.*

- ***Citta:*** *tracking the mind's colouration; the* ***fading (virāga)*** *of passion is recognized.*

- ***Dhammā:*** *watching* ***links & hindrances*** *as phenomena; orient with* ***upasamānussati*** *(recollection of peace) so investigation stays aligned with the* ***unconditioned****.*

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Path of realization (training map)

- ***Sīla → Samādhi → Paññā**: the threefold training matures into **supramundane path** (four paths & fruits). Vism's Abhidhamma table shows **supramundane cittas** (paths & fruits) as distinct modes taking Nibbāna as object.*

- ***Stages:** sotāpatti → sakadāgāmi → anāgāmi → arahattā. Each stage **weakens or ends** the roots that feed the wheel until **arahatta** ends the round for good.*

Mogok-style vipassanā: turning toward the Nibbāna-dhātu now

*Mogok Sayadaw emphasizes **present-flow dependent origination**. Practice is engineered to **cool the chain at vedanā → taṇhā**, because **when the cause ceases, the effect does not arise**. We integrate **upasamānussati** as a **live antidote**—a recollection of peace that steadies the heart right where reactivity would catch.*

A. Seated practice protocol (45–60 min)

1. ***Set the frame (2–3 min).** Silently recollect a few canonical pointers to the unconditioned: "the **unborn**, **unmade**, **unformed**… the **peace** of cessation." (Ud 8.3 via Vism.) Let this be orientation, not a visualization.*

2. ***Breath as body-base (5–10 min).** Establish **kāyānupassanā** with relaxed, continuous awareness of the breath's element-feel.*

3. ***Vedanānupassanā (core loop).** Each time a pleasant, painful, or neutral tone appears, mark it plainly ("pleasant," "painful," "neutral"). **Before the reflex to like/dislike**, apply a soft mental cue: "**Cooling**." This*

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*primes **virāga** (fading), interrupting the slide into **taṇhā**. Repeat patiently.*

4. ***Cittānupassanā (quality check).** Notice when the mind brightens or contracts. Name the colouring: "with lust / without lust; with aversion / without aversion." If bright joy or light surges, **note and release** (avoid corruption of insight); return to vedanā.*

5. ***Dhammānupassanā (map & meaning).** From time to time, recognize: "**Contact** → **feeling** → **craving** is a conditioned track; **cessation** is available when the cause stops." Keep it light—**pointers, not philosophy**.*

B. Walking practice (20–30 min)

- *Track the foot's **lifting–moving–placing** and the associated **feeling tones**. Insert the **cooling** cue at the exact instant of **liking/disliking**. This operationalizes **virāga** in motion.*

C. Daily "peace recollection" (upasamānussati) (3–5 min x 2–3/day)

- *Briefly recollect 3–5 epithets (e.g., **unformed**, **other shore**, **safe**), **as pointers only**. Use them to **steady faith/energy**, not to reify Nibbāna as a "thing" or "place." (Guardrails: no annihilation talk; no metaphysical cataloguing.)*

Signs of approach & maturation (diagnostics)

- ***Defilements thin out**; **dispassion** grows; the mind increasingly "chooses non-arising" rather than proliferation. Vism's image: when the **root is cut**, unborn fruits **remain unborn**. This is how **suffering stops** in real time.*

Practical exercises (for this week)

1. ***"Vedanā-to-Cooling" Drill.*** *15 minutes morning & evening. Count **10 distinct feeling-events**, inserting the **cooling** cue before liking/disliking. Journal two cases where the reaction didn't ignite.*

2. ***Recollection Card.*** *Carry a small card with **five epithets** (rotate daily). Glance at it 3×/day to prime orientation. (Use as **pointer**, not object.)*

3. ***Map Recitation (2 min).*** *Whisper: "Contact → feeling → craving; **ending the cause ends the effect.**" Then sit.*

Common pitfalls & correctives

- ***Reifying Nibbāna*** *(as a place/thing) → **Corrective:** Keep to **epithets as pointers**, return to the phenomenology of **cessation**.*

- ***Annihilation talk*** *("a self gets extinguished") → **Corrective:** Review that **Nibbāna is the extinguishing of defilements**, not a self's destruction.*

- ***Chasing rapture/light*** *→ **Corrective:** Note, release, resume **vedanā** work.*

How this integrates the four supramundane paths

- *The **path moments** (magga-cittas) and their **fruition** (phala) are **distinct supramundane consciousnesses** that **take Nibbāna as object**. Their arising is the **direct realization** (sacchikaraṇa) of the Nibbāna-dhātu—**with residue** during life; **without residue** at the arahant's final passing.*

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References (primary & practice-method anchors)

- ***Visuddhimagga (Path of Purification).***
  - *Nibbāna as **unborn/unmade/unformed**; **signless, desireless, void** (synthesis of epithets).*
  - ***Two Nibbāna elements**: **sa-upādisesa / anupādisesa** (Iti 44; Ud 8.1 referenced).*
  - *"**With cessation of the cause there is cessation of suffering**" (mechanics of non-arising).*
  - *"**There is the unborn…**" (Ud 8.3) as quoted and discussed.*
  - *Supramundane consciousnesses (**paths & fruits**) table.*

- ***Mogok-method guidance (IMR practical handbook).***
  *Use **upasamānussati** as a **live cooling cue** inside the **vedanā→taṇhā** junction; lineage-wise placement with Mahāsi/Pa-Auk variants; **guardrails** (no reification/annihilation).*

- ***Dependent Origination (U Thandaing synthesis).***
  *Present-flow emphasis; ending the **present causes** (esp. craving → clinging → becoming) ends the **future effects**.*

Closing orientation

*Nibbāna-dhātu is **not** produced by practice; practice **removes the conditions** that keep the wheel spinning. When the cause is **not given**—right at **feeling → craving**—the **effect does not arise**. This is how **virāga** and **nirodha** become lived realities, culminating in the **direct realization** of the **asaṅkhata-dhātu**: **the peace that the Buddha called "deathless."***

Chapter 150 — Sa-upādisesa Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Nibbāna Element "with Remainder")

Pāli Source & Sense

Pāli (source): *"Dveme, bhikkhave, nibbānadhātuyo: sa-upādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātu …" (Iti 44). The Buddha distinguishes* ***two Nibbāna elements****: one realized* ***while the five aggregates still operate*** *(sa-upādisesa) and one* ***at the breaking-up of the body*** *when there is no remainder (anupādisesa).*

Concise meaning: *Sa-upādisesa nibbāna-dhātu = the* ***extinction of greed, hate, and delusion*** *while life continues;* ***an Arahant's living liberation****.*

Content Overview

This chapter clarifies what "liberation with remainder" means doctrinally and practically. We analyze it across the Early Buddhist frameworks (aggregates, sense bases, elements, Four Noble Truths, Dependent Origination, and Satipaṭṭhāna), then spell out ***Mogok Sayadaw–style*** *practice steps that let a practitioner* ***cut the present DO chain*** *and move toward this realization.*

Key Concepts (precise definitions)

- ***Sa-upādisesa****: with remaining "fuel" (the* ***five aggregates*** *as legacy kammic results) still functioning.*

- ***Nibbāna**: the **unconditioned** (asaṅkhata), the cessation of lust, hate, and delusion.*
- ***Dhātu**: an "element" or mode of reality; here, the **element of cessation/peace**.*
- ***Sacchikaraṇa / Pariyantaṃ**: **direct realization** brought to **completion**.*
- ***Doctrinal core**: Cessation (nirodha) = **non-arising** due to the **uprooting** of conditions.*

Framework Analysis

1) Five Aggregates (pañcakkhandhā)

- *In sa-upādisesa realization, **defilements are extinct**; **aggregates remain** as residual results (vipāka). The Arahant experiences form, feeling, perception, formations, and consciousness **without clinging**—thus no "I, me, mine."*
- *Practice mapping (Mogok): watch each khandha arise/cease **as DO in the present**, seeing their **impersonality**.*

***Anicca-dukkha-anattā:** Aggregates continue changing (anicca); they do not provide lasting refuge (dukkha); they are not self (anattā).*

2) Twelve Sense Bases (saḷāyatanāni)

- ***Seeing, hearing, smelling, tasting, touching, thinking** continue. But **contact (phassa) → feeling (vedanā)** no longer tips into **craving (taṇhā)**. The **doorway remains active, the thief is gone**.*

- *Practical cue: note sense events as "seeing, hearing, …" and verify that **no appropriation** occurs.*

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- *Eye, form, eye-consciousness … mind, idea, mind-consciousness **still arise dependently**, but **without appropriation** and **without new kammic intention** (kiriya). The mental stream functions **free of roots** (lobha, dosa, moha).*

4) Four Noble Truths (cattāri ariyasaccāni)

- ***Dukkha**: the aggregate-process continues (e.g., pain can arise), but **dukkha-taṇhā linkage** is severed.*
- ***Samudaya**: **taṇhā** is **uprooted**.*
- ***Nirodha**: **cessation** understood as the **stopping of arising** when its cause is ended.*
- ***Magga**: the Noble Eightfold Path **developed to completion**—with the **bojjhaṅgas** matured—yields this realization.*

5) Dependent Origination (paṭiccasamuppāda)

- *The arahant's **present cause-segment** (taṇhā → upādāna → (kamma)bhava) is **cut**, so **no new rebirth-producing kamma** accrues; activity is **functional (kiriya)** only.*

- *Cessation formula:* ***"With the cessation of ignorance, formations cease … thus birth, aging & death cease."***

- *Mogok's "live edge":* ***vedanā*** *→* ***taṇhā*** *is the* ***breakable bridge****; sustained mindfulness at feeling halts the slide into craving.*

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- ***Body*** *(kāya): de-personalize experience; see elements; weaken self-view.*

- ***Feeling*** *(vedanā):* ***guard the pivot****; when pleasant/unpleasant/neutral feeling is known,* ***craving does not ignite****.*

- ***Mind*** *(citta): track mental states; verify* ***defilement-free functioning****.*

- ***Dhammas****: use frameworks (hindrances, aggregates, bases) to confirm* ***non-clinging operation*** *of experience.*

Distinguishing Marks of Sa-upādisesa

- ***Five aggregates still function*** *(the "remainder").*

- ***No new kamma formation****: actions are* ***kiriya****, producing* ***no future rebirth****.*

- ***Continued sensory experience*** *without grasping.*

- ***Perfect mental freedom****—the* ***destruction of lust, hate, delusion*** *is the hallmark of the* ***unconditioned****.*

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Practical Application (Mogok-style, step-by-step)

A. Sitting Meditation (45–60 min)

1. ***Settle & frame (3–5 min).*** *Establish sammā-sati: "This sit is to watch **vedanā** at the **DO pivot**."*

2. ***Breath anchoring (10–15 min).*** *Stay with the breath to stabilize attention; note body as **elements** (hardness, temperature, motion).*

3. ***Vedanānupassanā (15–25 min).***

    - *Label feeling **pleasant / unpleasant / neutral**.*

    - ***See the micro-moment where taṇhā would arise**; relax the impulse, remain with bare feeling.*

4. ***Cittānupassanā scan (5–10 min).***

    - *"Mind with/without lust, with/without hate …" Observe **non-appropriation** of states.*

5. ***Review (2–3 min).*** *Identify **where DO was cut** today (at feeling/contact/intent). Log it.*

B. Walking Meditation (20–30 min)

- *Note "**lifting–moving–placing**." When a **pleasant body-sensation** or **irritation** appears, **name the feeling** and **stay with it**—watch it **disband** without craving.*

C. Daily-life Micro-drills

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- ***Phone ping:*** *ear + sound → **note phassa**, then **vedanā**; refuse the jump to taṇhā.*
- ***Meal practice:*** *taste → "pleasant"; keep it as **just feeling**; observe cessation.*

D. Bojjhaṅga Balancing (on the cushion & off)

- *If heavy: **energy, investigation**; if restless: **tranquility, samādhi—equanimity** crowns balance.*

Verification Signs (for advanced practitioners)

- ***Causality collapses at the pivot** repeatedly in real time (vedanā observed, **taṇhā doesn't arise**).*
- ***Action without accumulation** becomes evident (functional doing, no thirsting).*
- *Insight recognizes "unconditioned peace" as the **ending of lust, hate, delusion**.*

Exercises & Reflections

1. ***Vedanā log (7 days):** record 10 feelings/day; mark which **would** have led to craving and how mindfulness **cut** them.*
2. ***Sense-door watch:** for each door, catch **contact** → **feeling** before naming; confirm non-grasping.*
3. ***Khandha drill:** during a routine task, label **form/feeling/perception/formation/consciousness** moment-to-moment.*

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4. ***Bojjhaṅga diary:*** *note which factors were strong/weak; adjust next sit accordingly.*

5. ***DO map review:*** *after each day, mark at which link you* ***noticed cessation*** *(contact, feeling, craving).*

References (EBT & Internal)

Primary EBT

- ***Iti 44 — Nibbānadhātu Sutta*** *(two Nibbāna elements; "with remainder / without remainder").*

- ***SN 43 — Asaṅkhata-saṃyutta*** *(Nibbāna named as the* ***destruction of lust, hate, delusion****; the* ***unconditioned****).*

Nirodha / Path

- ***Nirodha defined as cessation/non-arising*** *(scholastic précis).*

- ***DO cessation formula*** *(avijjā-nirodhā … jara-maraṇa-nirodho).*

Mogok & Practice Stream

- ***Cutting the present pivot (vedanā → taṇhā)****;* ***Satipaṭṭhāna*** *as DO-cutting method.*

- ***No new kamma / kiriya of Arahants*** *(functional action).*

- ***Seven Purifications, balancing factors*** *for path maturation.*

Closing Perspective

Sa-upādisesa Nibbāna-dhātu is ***not a trance nor an absence of life****, but* ***life without clinging****. The* ***senses still see, hear, feel****; what's absent is the* ***ignition point****—craving. Train right where fire starts:* ***at vedanā****. When this* ***present bridge*** *is consistently severed, the system no longer lays down seeds for becoming, and the* ***"unconditioned"*** *becomes the yogi's living home.*

Chapter 151 — Anupādisesa Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Nibbāna-Element Without Remainder)

Content Overview

This chapter clarifies what the Canon calls the "Nibbāna-element without remainder" (anupādisesa nibbāna-dhātu): the final cessation of the aggregates at an arahant's life's end (parinibbāna). We contrast it with sa-upādisesa nibbāna (realization while the aggregates remain), align it with early sources (Itivuttaka, Udāna, SN 43), and show how practice aimed at ending Dependent Origination (DO) culminates here. We also map this teaching across the classical frameworks (aggregates, sense bases, elements, Four Noble Truths, DO, Satipaṭṭhāna), and give Mogok-style practice guidance that, while lived ***in*** *sa-upādisesa, is directed* ***toward*** *anupādisesa. Canonical touchstones and lineage notes are indicated throughout.*

Key Concepts

Definitions

- ***Anupādisesa*** *— "without remaining substratum (of clinging)": the end of the five aggregates after an arahant's biological life ends. Itivuttaka distinguishes two Nibbāna-elements: with remainder and without remainder.*

- ***Nibbāna*** *— the unconditioned (asaṅkhata), cessation (nirodha), peace (upasama), dispassion (virāga). SN 43 gathers classic designations; Visuddhimagga treats recollection of this "peace" as a meditation theme.*

- ***Dhātu*** *— "element." In the classical element-scheme the "unformed element" is acknowledged as distinct from the formed; the unconditioned is not produced, and is the object of supramundane path/fruition.*

Canonical anchors (concise)

- ***Itivuttaka 43–44****: two Nibbāna-elements; the second is the complete quenching with no remainder. (Used in our project's source list and teaching frames.)*

- ***Udāna 8.1 (Nibbāna Sutta)****: points to a "base" beyond the conditioned coordinates; used here to guard against reifying Nibbāna as a somewhere.*

- ***SN 43 (Nibbāna-saṃyutta)****: multiple epithets (e.g., amata, upasama, santi, anupadhi), all orienting to cessation rather than an entity.*

Framework Analysis

Five Aggregates (Pañca-khandhā)

- ***Sa-upādisesa****: defilements destroyed; aggregates continue by old kamma.*

- ***Anupādisesa****: with the breakup of the body, the aggregates* ***cease*** *entirely—there is nothing further to cling to. This aligns with nirodha as "cessation consisting in non-arising."*

Twelve Sense Bases (Dvādasāyatanāni) & Eighteen Elements (Aṭṭhārasa dhātuyo)

- *All six internal bases, six external bases, and the six consciousness elements are conditioned phenomena. In anupādisesa, there is no further arising of any base or element—hence no new contact or cognition. (Vism. treats the "unformed/unconditioned" apart from formed elements.)*

Four Noble Truths

- ***Dukkha****: the aggregates as burden;* ***Samudaya****: craving fueling becoming;* ***Nirodha****: cessation;* ***Magga****: the path to it. Anupādisesa nibbāna is the consummation of* ***Nirodha-sacca****—no renewed arising of dukkha.*

Dependent Origination (Paṭiccasamuppāda)

- *Mogok emphasis:* ***Nibbāna = DO stopped****—avijjā is ended, taṇhā abandoned; thus the entire chain is cut. In sa-upādisesa, this is realized and reviewed; in anupādisesa, there is finally no further jāti → jarāmaraṇa.*

Four Foundations of Mindfulness (Satipaṭṭhāna)

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- *Satipaṭṭhāna contemplates conditioned processes to **disentangle** clinging here-and-now. The fruit—magga/phala knowing Nibbāna as object—occurs in life (sa-upādisesa). The **orientation** to anupādisesa is the steadfast refusal (through insight) to plant any new seeds of becoming. Vism. frames "recollection of peace" as a valid object for stabilizing this orientation.*

Clarifying the "Beyond" Language (to prevent wrong view)

- *"Beyond time/space/measure" are **protective pointers** so we don't reify Nibbāna as a place or a subtle self. The project notes stress using these epithets as practical reflections, not metaphysical substances.*

Practical Application (Mogok-style, lived within sa-upādisesa, aimed at anupādisesa)

***Aim:** Cut DO at its live joints (vedanā→taṇhā, bhava→jāti) so that no new existence is seeded; thus the life that is already running will naturally end in anupādisesa.*

1. ***Kāyānupassanā (Body)***
    - *Track the four elements in posture and movement; whenever discomfort appears, see it as mere **elemental pressure**—not "my pain." Note: pressure—knowing—vanishing. This weakens upādāna right where it would bite.*
2. ***Vedanānupassanā (Feeling)***
    - *Treat pleasant/unpleasant as **conditioned sparks**. Catch micro-moments where craving fails to fire: "feeling known → taṇhā doesn't ignite → peace." Recollect: "This peace is unmade (asaṅkhata)."*

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3. ***Cittānupassanā (Mind)***

    - *When a desire-thought halts by clear seeing, know "cessation as cessation." Do **not** try to seize stillness; release even the wish to have fruition again. (Prevents "I attained" conceit.)*

4. ***Dhammānupassanā (Dhammas)***

    - *Work explicitly with the DO map during sits: label the present-moment sequence "contact→feeling→craving," and keep the attention at **feeling** as the live cut-point; when dispassion arises, quietly note virāga/nirodha.*

Recollection of Peace (Upasamānussati) — daily

- *Short cue: "There is the deathless" (atthi amataṃ). Use sparingly as orientation; then return to bare seeing. This recollection steadies faith, calms agitation, and inoculates against both bhava-taṇhā (craving to exist) and vibhava-taṇhā (craving to vanish).*

Detailed Explanation

1. ***Two Nibbāna-elements***
   *The Buddha presents Nibbāna under two modes relative to the aggregates: realized **in life** (with remainder) and the **final** quenching (without remainder). Our project's chapter list and references flag Itivuttaka 43–44 and Udāna 8.1 precisely for teaching and class use.*

2. ***Why "unconditioned" (asaṅkhata) matters***
   Because it is not produced, Nibbāna is not "somewhere" in the eighteen elements nor another "thing" among formations. Vism. treats it as the "state of peace," suitable for recollection; Abhidhamma recognizes

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it as the unique, unformed dhamma, the object of supramundane path/fruition consciousness.

3. ***From sa-upādisesa to anupādisesa***
   *Practice removes ignorance and craving **now** so that no fresh becoming is deposited. When the arahant's life ends, there is no basis for further arising—hence the "without remainder." Our program materials frame this through DO-cessation pedagogy and figures (DO→Nibbāna sequence).*

References (primary doxography & teaching packs)

- ***Udāna 8.1 (Nibbāna Sutta)** — cited in our materials as the canonical "base" passage beyond conditioned coordinates.*

- ***Itivuttaka 43–44 (Two Nibbāna-elements)** — used as the classroom anchor for the with/without remainder distinction.*

- ***SN 43 (Nibbāna-saṃyutta)** — epithets/designations; see project lists and practice cues.*

- ***Visuddhimagga** — discussion of Nibbāna under Truth of Cessation; table of contents flags the location; recollection of peace is treated as meditation on Nibbāna.*

- ***Mogok Sayadaw line** — "Nibbāna = DO stopped," with cut-points and lineage comparisons (Mahāsi, Pa-Auk, Ledi) for pedagogy.*

Exercises (for practitioners & teachers)

1. ***Cut-Point Lab (20 minutes, seated)***

    - *Track: phassa→vedanā→(watch craving). Each time craving **doesn't** ignite, whisper-note nirodha. Journal one concrete instance post-sit. (Objective: sensitize to "cessation as cessation.")*

2. ***Upasamānussati Micro-Recollection (daily life)***

    - *In moments of fear or grasping: brief recollection "There is the deathless / the taintless / peace," then **drop the phrase** and look directly at feeling changing. (Objective: orient, then return to Satipaṭṭhāna.)*

3. ***DO Whiteboard (teaching practicum)***

    - *Draw the DO loop; mark three connections (saṅkhāra→viññāṇa; vedanā→taṇhā; bhava→jāti). Ask students to place **their last craving episode** onto the map and identify the earliest viable cut-point they missed. (Objective: move from concept to surgical application.)*

Closing Orientation

*Anupādisesa nibbāna-dhātu is **not** a "place" one goes to; it is the **final absence** of new arising when the work of dispassion is complete. Keep every epithet and every map as an **orientation to cessation**—nothing to own, nothing to be. Then practice precisely where the cycle turns today.*

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Chapter 152 — Suññatā Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Void/Empty Nature of Nibbāna)

Content Overview

*This chapter unpacks **suññatā**—"emptiness/voidness"—as an aspect of Nibbāna and as a way of seeing all conditioned phenomena. We ground the teaching in MN 121 (Cūḷasuññata Sutta), illuminate it with the Visuddhimagga's treatment of the **three deliverances** (signless, desireless, void), and translate it into precise Mogok-style practice that cuts the **vedanā → taṇhā** pivot in Dependent Origination (DO). When cultivated to completion, the mind directly realizes the **unformed element** and the **voidness of self and what pertains to self**—the "emptiness deliverance."*

Definitions (quick map)

- ***Suññatā** = emptiness, voidness; the "emptiness deliverance" among the three vimokkhas.*
- ***Nibbāna-dhātu** = the unconditioned "element," described as the **unformed** and **void of self**.*
- ***Sacchikaraṇa / Pariyantaṃ** = direct realization brought to consummation.*

Canonical anchors (EBT & classical)

- ***MN 121 Cūḷasuññata**: the empty dwelling—letting go of "I-making, mine-making, and conceit" and stabilizing perception in what is **empty of self and of what pertains to self** (summary).*

- ***Visuddhimagga (Vism)**: explains **three deliverances**, including the **void** deliverance; shows entry "into the void" as turning to the **unformed element** and **voidness of self**; teaches to see formations as **empty of lastingness, beauty, pleasure, and self**.*

Core Understanding

- ***Empty of self** (atta) and "mine" → **no owner** can be found in phenomena. (MN 121)*
- ***Empty of permanence** → formations are **unstable**, not worth clinging to.*
- ***Empty of satisfaction** → they don't deliver lasting sukha.*
- ***Empty of fabrications** at realization → mind turns toward the **unformed element** (Nibbāna).*

Framework Analyses

1) Five Aggregates (Pañca-khandhā)

***View**: The aggregates are empty of lastingness, beauty, pleasure, and self. Seeing them so is the **void deliverance** in action.*
***Implication**: "Person" is only the **khandha-process in flux**; uprooting diṭṭhi depends on seeing khandhas as conditional, not-self.*

2) Twelve Sense Bases (Dvādasāyatanāni)

***View**: At each door (eye…mind), emptiness means: **"in the seen, only the seen"**—no "I" behind. Contact yields **feeling**, but with emptiness-perception it needn't roll to craving.*

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3) Eighteen Elements (Aṭṭhārasa-dhātuyo)

***View**: The **six organs**, **six objects**, and **six consciousnesses** are merely **elements** (dhātu). Emptiness here = just eye-element meeting form-element giving eye-consciousness-element—no possessor.*

4) Four Noble Truths (Cattāri Ariyasaccāni)

- ***Dukkha**: Taking empty khandhas as "I/mine" hurts.*
- ***Samudaya**: Ignorance & craving appropriate what is empty.*
- ***Nirodha**: **Void deliverance**—relinquishing appropriation; turning to the **unformed**.*
- ***Magga**: Satipaṭṭhāna + right view; in Mogok pedagogy, guard **vedanā** so it does **not** condition craving.*

5) Dependent Origination (Paṭiccasamuppāda)

***Operational pivot**: **vedanā** → **taṇhā** (present effect → present cause). When feeling is known as just a conditioned tone—empty of owner—craving does not ignite.*
***Wheel map (Mogok)**: ① Past Cause, ② Present Effect, ③ Present Cause, ④ Future Effect, with **three bridges** (C1 saṅkhāra→viññāṇa; **C2 vedanā→taṇhā**; C3 bhava→jāti).*
***Feeling & craving taxonomy**: feelings are three (pleasant, painful, neutral); craving is three (kāma-, bhava-, vibhava-taṇhā).*

6) Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

***Emptiness lens across the four**:*

- ***Body**: only elements; no self in posture or breath.*
- ***Feeling**: felt tone only—guard the pivot; note "pleasant/unpleasant/neutral" and release ownership.*
- ***Mind**: citta known as **conditioned flow**, not self; Mogok: use **cittānupassanā** to dispel avijjā.*
- ***Dhammas**: contemplate **DO** and the **three marks**; check whether vedanā rolled to taṇhā or not.*

Realization Process (MN 121 informed, Mogok-style execution)

1. ***Remove "non-emptiness"**: simplify the field—body quiet, fewer objects—then recognize what remains as **empty of "I/mine"**. (MN 121)*
2. ***Turn to the formed as formed**: at each door, see just sight, sound… just feeling, **no owner**.*
3. ***Guard vedanā**: when feeling appears, **label it cleanly**; do **not** let it bridge to craving. This is the live cut in DO.*
4. ***Let formations show their hollowness**: perceive the khandhas as **empty of lastingness/beauty/pleasure/self**; disenchantment grows.*
5. ***Turn "into the void"**: when non-appropriation stabilizes, the mind inclines toward the **unformed element**—the **void deliverance**.*

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Practical Application (step-by-step)

A. Seated (45–60 min)

1. ***Frame (2 min)****: Intend to dwell in what is* ***empty of self****.*

2. ***Body-scan as elements (8–10 min)****: "Just heaviness (earth), warmth (fire), movement (air)… no owner."*

3. ***Breath or touch as baseline (10–15 min)****: Label only the* ***felt tone*** *as it arises: "pleasant / unpleasant / neutral." If a story appears,* ***drop to tone****.*

4. ***Live DO cut (10–15 min)****: Each tone, ask: "Is* ***craving*** *starting?" If yes, name it ("wanting / pushing / spacing-out"), soften, return to tone.*

5. ***Khandha check (2–3 min, often)****: Shift to* ***aggregate language****—"feeling felt; perception tags; formations intend; consciousness knows"—****no self****.*

6. ***Close (3–5 min)****: Mark one* ***door-truth*** *moment: at which door did you see* ***dukkha****,* ***origin****,* ***(a whiff of) cessation****, and which* ***path factor*** *you used.*

B. Walking (20–30 min)

- ***Frame a single door*** *(body or sound). Maintain* ***tone-first*** *perception; when pleasant/unpleasant arrives,* ***refuse ownership****; let it* ***pass empty****.*

C. Daily-life micro-drills (Mogok classroom style)

- ***Tea sip / praise / criticism**: identify the **tone**, watch for **taṇhā**, discharge it **before** clinging forms.*

- ***Neutral drift**: if mind slides off neutral, **brighten investigation** to keep tone clear.*

Exercises (for book's end-of-chapter set)

1. ***"Empty-label" set** (10 min × 3 doors)*
   *Pick eye/ear/body. For each: object only → tone only → no owner. Write one sentence on how **craving did** or **did not** ignite at that door.*

2. ***Khandha language swap***
   *For a sticky episode today, rewrite the story in **aggregate terms** (form/feeling/perception/formation/consciousness). Note the **drop in self-talk**.*

3. ***Cittānupassanā snap-shots***
   *Five times today, name the mind "lustful / angry / deluded / calm," add "**not-self**," and check how that **loosens appropriation**.*

4. ***DO wheel sketch***
   *Draw the **four sectors** and **three bridges**; circle **C2: vedanā→taṇhā**; write one line on how you guarded it today.*

Signs of Progress (diagnostics)

- ***Less "I/me/mine" narration*** *around sensations & moods.*
- ***Cleaner tone recognition****; craving caught* ***before*** *it forms.*
- *Spontaneous perception of khandhas as* ***hollow/ownerless****.*
- ***Ease & quiet*** *as the mind inclines toward "the* ***unformed****," free from the three marks.*

Common pitfalls & cures

- ***Nihilism****: Emptiness ≠ nothingness; it's the* ***absence of self*** *in phenomena and the* ***presence of the unformed element****; re-read Vism passages on the void deliverance.*
- ***Conceptualising suññatā****: If thinking proliferates,* ***drop to tone*** *and the* ***door****; do the* ***Door-Truth tag*** *at close.*
- ***Skipping the pivot****: If you don't meet* ***vedanā****, you won't cut* ***taṇhā****; shorten the loop to door → tone → (non-)craving.*

References (for this chapter)

***Primary EBT**:*

- *MN 121 Cūḷasuññata Sutta (emptiness dwelling; empty of "I" and "mine").*
- *SN 43 (synonyms of the Nibbāna-dhātu; "unformed/peace/escape" etc.).*

***Classical & Internal PDFs used here**:*

- ***Visuddhimagga** (Ñāṇamoli, 2011). On **three deliverances** and **voidness of self**; on formations as empty of **lastingness/beauty/pleasure/self**.*
- ***Breaking the Wheel — Practical DO Handbook** (project text). Mogok pedagogy; **present-flow** DO; khandha-based diṭṭhi-dispelling; **vedanā→taṇhā** pivot.*
- ***Full Data about DO with Cycles & Diagrams**. **Three bridges** (esp. C2: **vedanā→taṇhā**); **three cravings** and the **three feelings**.*
- ***Mogok Sayadaw — Meditation on Mind & Feeling** (context for lineage emphasis on **cittānupassanā / vedanānupassanā**, as summarized in the project text).*

Closing note (teacher's voice)

***Suññatā** is not a theory to adopt but a **way of seeing**. Train at the **door and the tone** until craving fails to launch; let the khandhas reveal their hollowness; and when the mind no longer needs to appropriate, it knows for itself the **void deliverance**—the **unformed, ownerless peace** the texts point to.*

Chapter 153 — Animitta Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Signless Element of Nibbāna)

Content Overview

This chapter systematizes "signlessness" (animitta) as a direct gateway to realizing Nibbāna. We locate animitta in the Early Buddhist matrix (three liberations; four noble truths; cessation side of dependent origination), show how "dropping signs" (nimitta) functions in practice, and give precise, Mogok-style vipassanā protocols that use present-flow dependent origination to open the signless door.

Key Concepts (EBT + Commentarial anchors)

- ***Three gateways to liberation**: by contemplating formations as (i) impermanent, (ii) painful, (iii) not-self, one gains respectively the **signless**, **desireless**, and **void** liberations (Paṭis II 48, 58). Buddhaghosa quotes and organizes these passages and states that the **path** realizes Nibbāna **as signless** when insight has resolved formations "according to the signless aspect" (Vism XXI).*

- ***What "signless" means in realization**: the noble path "realizes Nibbāna as signless"; this aspect is **not produced by insight or the path** but is the **established individual essence** of Nibbāna encountered when the sign of formations is seen as absent (Vism XXI).*

- ***Gateways and naming**: Vism explains why we speak of signless/desireless/void liberations, including an aside citing Sn 342 "Develop the signless and abandon the conceit-tendency" (footnote discussion around Paṭis II 68).*

- ***Index anchors*** *for further study in Vism: "animitta-dhātu" (signless element) and "animitta-vimokkha" (signless liberation).*

Working definition for this chapter: ***Signless*** *= absence of the signs (markers) that the mind habitually imputes to formations—especially permanence, pleasantness, and self—so that the path can take the* ***unmarked*** *Nibbāna as object.*

Framework Analysis

1) Five Aggregates (pañcakkhandhā)

- ***Relation****: "Signs" are how perception & proliferation fasten on aggregates. When impermanence is directly discerned, the "sign of formations" drops; at path,* ***Nibbāna is realized as signless****—outside the aggregates.*

- ***Tri-mark exposure****: seeing aggregates as impermanent → loosens the "permanent sign"; as painful → loosens the "pleasant sign"; as not-self → loosens the "self sign," mapping to signless/desireless/void liberations (Paṭis II 48, 58; Vism XXI).*

2) Twelve Sense Bases (dvādasāyatanāni)

- ***Application****: At each door, attention usually grabs a* ***sign*** *(e.g., "pretty," "mine"). Vipassanā notices raw contact→feeling→marking, and* ***lets the sign fall away****, preventing craving from latching on. This is precisely how signlessness is cultivated moment-to-moment.*

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3) Eighteen Elements (aṭṭhārasa dhātuyo)

- ***Clarification**: Animitta-dhātu (signless element) is a way the tradition names the **unconditioned Nibbāna-element**, distinct from the conditioned eighteen. In fruition, **consciousness takes Nibbāna as object**; it is not perceiving a sign of a thing. (See Vism index anchors.)*

4) Four Noble Truths (cattāri ariyasaccāni)

- ***Dukkha**: the signed world of formations is unsatisfactory.*
- ***Samudaya**: grasping signs catalyzes craving.*
- ***Nirodha**: **signless** realization = cessation aspect of truth.*
- ***Magga**: cultivating the three contemplations → three gateways; the **path** itself "is signless owing to the signless element having arisen" (Vism XXI).*

5) Dependent Origination (paṭiccasamuppāda)

- ***Present-flow break**: the live break-point is **vedanā→taṇhā**; the mind usually "marks" feeling and moves to craving. Training **does not pick up a sign**, starving craving and thus clinging/becoming/birth. (For DO's centrality and escape emphasis, see Vism's DO chapter close.)*

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- ***Body**: feel element-qualities (hard/flow/warm/move) without naming; refuse "nice/ugly" signs.*

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- ***Feeling**: note pleasant/unpleasant/neutral simply as **felt**; drop the hedonic sign.*
- ***Mind**: see "with/without lust, hate, delusion"; do not grasp identity-marks.*
- ***Dhammas**: track sense-door processes and the **three gateways** orientation (signless/void/desireless) during mature equanimity. (Practice cue echoed in our internal handbook.)*

Practical Application (Mogok-style, DO-centric)

***Overall intent**: train present-moment seeing so that nimitta-picking (marking) doesn't occur; then the mind can advertingly "turn away" to the **unmarked**. In Buddhaghosa's formulation, when insight fully resolves formations by impermanence, "the path realizes Nibbāna as signless."*

A) Seated meditation (40–60 min)

1. ***Set the field** (5–7 min): gentle breath or abdomen; widen to full-body elements (hard/flow/warm/move).*
2. ***Contact→Feeling mapping** (15–20 min): at any sense-door, name **contact**, then **feeling**; **do not** add "nice/ugly/mine." If a label arises, mark "sign… dropping."*
3. ***Gate orientation** (10–15 min):*
    - *Impermanence emphasis → **Signless gate** (watch arising/vanishing; each time a sign forms, release it).*
    - *Painful emphasis → **Desireless gate** (urge to fix → relax & let go).*

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- *Not-self emphasis → **Void gate** (no owner of any event). (Paṭis II 48, 58; Vism XXI).*

4. ***Close** (3–5 min): effortless knowing; if equanimity (saṅkhārupekkhā) is present, keep **quiet, sign-free** watching.*

B) Walking meditation (20–30 min)

- *Note "lift–move–place" as **pure tactile flux**; if the mind adds "smooth/pleasant/proud," label "sign… dropping," return to bare sensations. Train steady **non-marking** over many steps.*

C) Daily-life micro-protocol (Six Doors)

- *At each impression (sight/sound/etc.): **touch** → **feel** → **(do not mark)** → **release**. If marking occurred, rewind to contact/feeling and drop it there. This is the live DO cut (vedanā→taṇhā).*

D) Advanced cue at Equanimity

- *When attention is broad, clear, and unsticky, **stop shaping**. Let "no sign to keep" be the quiet cue. Allow the gateway orientation to "do its job" (our internal coaching note).*

Detailed Explanation & Safeguards

- ***Insight vs. Path**: Insight **prepares** by removing confidence in signs; at **path** the mind takes **Nibbāna's signless aspect** as object. The signless aspect is **not made** by insight or path—it's the nature of the unconditioned encountered then (Vism XXI).*

- ***Why "signless" isn't a trance blank**: Vism explicitly links signless to **contemplation of impermanence** and cautions about terminology; it's a liberation opposed to the sign of permanence, not a dissociative void.*

- ***Mogok emphasis**: Keep the wheel in view; not picking up a sign at **feeling** prevents **craving**—the wheel loses torque (Vism on DO's profundity).*

Exercises

1. ***Seven-day signless clinic** (adapted from our internal handbook schedules): morning sit (30–45') emphasizing bare rise-and-fall + "sign… dropping"; evening broaden to dissolution & equanimity with the same cue.*

2. ***Door-by-door drill**: 10× per day, pause at any door, run **contact→feeling→(no sign)** in <10 seconds.*

3. ***Notebook prompt**: List your three most frequent "signs" (pretty, familiar, mine). For one week, underline each instance and practice the **drop** immediately.*

Characteristics & Signs of Progress

- *Less papañca (proliferation), less stickiness to hedonic signs, more effortless clarity and stillness. (Practice distilled in our handbook.)*

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References (EBT & Internal)

- ***Paṭisambhidāmagga** II 48, 58 — three contemplations as gateways to signless/desireless/void (quoted and organized in Vism XXI).*

- ***Vism XXI (Path of Purification)** — how insight resolves formations "according to the signless aspect" and how **the path realizes Nibbāna as signless**; discussion of naming and Paṭis II 68/Sn 342.*

- ***Vism Index anchors**: animitta-dhātu, animitta-vimokkha, animitta-cetovimutti (for further reading points).*

- ***Vism on DO** — the wheel's profundity and why cutting present-flow is essential.*

- ***Internal handbook notes (Breaking the Wheel)** — gateway orientation and daily coaching templates used in our practice guidance.*

Closing reminder

*"Develop the signless and abandon the conceit-tendency" (Sn 342, cited in Vism). This points to **letting go of marks** rather than **manufacturing a new state**: when signs are relinquished, the unmarked is free to show itself.*

Direct experience is essential; use the above drills under qualified guidance.

Chapter 154 — Appaṇihita Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Desireless / Non-inclination Aspect of Nibbāna)

Content Overview

“Appaṇihita” means “without aiming, un-inclined, desireless.” This chapter clarifies how liberation through non-inclination functions doctrinally and practically. We ground the teaching in the Visuddhimagga’s three doors to liberation (suññata, animitta, appaṇihita) and show how Mogok-style vipassanā cuts craving exactly where it arises, so the mind no longer leans “toward” or “away.” The end is perfect balance (upekkhā) and peace.

Key Concepts

- ***Appaṇihita-vimokkha (Desireless liberation):*** *Emergence through comprehending phenomena as* ***dukkha****; desire (paṇidhi) is removed, hence “desireless.”*

- ***Three doors to liberation:*** *Comprehension as* ***anicca*** *→* ***animitta****, as* ***dukkha*** *→* ***appaṇihita****, as* ***anattā*** *→* ***suññata****; the qualities of insight “name” the path and are “handed on” to fruition.*

- ***Mogok pivot:*** *In lived experience,* ***vedanā*** *→* ***taṇhā*** *is the hinge; guarding this moment prevents the mind’s leaning and severs the cycle.*

Detailed Explanation (doctrinal)

- ***Why "desireless" (appaṇihita)?*** *Because defects whose mark is desire/aiming (paṇidhi) are uprooted. The Visuddhimagga cites Paṭisambhidāmagga to gloss: "painful (dukkha) because afflicted," "desireless because of the removal of defects whose mark is desire," "void because void of self."*

- ***Door, Path, Fruition:*** *If equanimity about formations induces emergence by comprehending as* ***painful****, liberation is* ***desireless****; likewise the path is "desireless path" and fruition is "desireless fruition."*

Framework Analysis (EBT lenses)

1) Five Aggregates (Pañcakkhandhā)
See each khandha as pressure and instability (dukkha), not as "mine." The mind stops aiming to secure them; desire falls away. Result: appaṇihita-orientation to all five. (For how this breaks self-view and craving in practice, see our DO handbook summaries.)

2) Twelve Sense Bases (Dvādasāyatanāni)
At eye/ear…mind contact, feeling tones push the mind to lean. Train non-preference at the six doors so contact and feeling no longer tip into aiming/craving.

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)
Seeing each triad (door–object–consciousness) as just elements removes the momentum to "lean." Appaṇihita is the absence of vectoring toward any element.

4) Four Noble Truths (Cattāri Ariyasaccāni)
*Dukkha is directly known in the aggregates; its origin (****taṇhā****) is the leaning; its* ***cessation*** *is the calming of that lean (appaṇihita); the* ***path*** *cultivates insight/equanimity that cuts aiming.*

5) Dependent Origination (Paṭiccasamuppāda)

*In present flow, **vedanā** → **taṇhā** → **upādāna** → **bhava** → **jāti**. Desireless liberation is realized when the conveyor from feeling to craving is not taken—no aiming, no grasping; thereby future suffering is not manufactured.*

6) Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

- ***Kāyā:** Posture/breath felt as changing pressure; drop preference ("pleasant posture only").*
- ***Vedanā:** Guard the **vedanā→taṇhā** hinge; feel fully without tilting.*
- ***Citta:** Note intending, pushing, pulling, hoping—see them as just states.*
- ***Dhammā:** Apply 4NT and DO maps to spot leaning and cease it.*

Practical Application (Mogok-style vipassanā)

A. Seat setup (10–15 min)

1. *Establish broad awareness of the body; soften micro-preferences (fidgeting to chase comfort).*
2. *Track the urge to fix the breath—label "aiming" when the mind tries to improve or hold.*

B. Guard the pivot (20–30 min)

1. *As sensations arise, note the feeling tone precisely: "pleasant / unpleasant / neutral."*

2. *Immediately look for the lean: "wanting / resisting / spacing out."*

3. *When a lean appears, **stay with the raw feeling** 2–3 breaths; let the urge be known but **unfed**. This is the lived appaṇihita—non-inclination at vedanā, preventing **taṇhā**.*

C. Equanimity training (5–10 min)

Cultivate Bojjhaṅga-upekkhā: allow sensations and mind-states to come/go without preference. (Our handbook frames this as "balance at vedanā stops craving.")

D. Daily-life micro-drills

- *"Leaning check" before speaking: notice the aim to impress/avoid; relax the vector.*
- *Meals: at the first pleasant contact with taste, feel the sweetness without the reach.*
- *Email/phone: note "urge → click"; pause until the urge loses its pull.*

Exercises

1. ***Vedanā Ledger (7 days):** Record three moments/day where you caught a lean and let it unroll without feeding. Was the feeling pleasant/unpleasant/neutral? What shifted? (Integrates DO and satipaṭṭhāna.)*

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2. ***Three-Door Labelling:*** *When insight highlights* ***dukkha****, label “desireless door”; when* ***anicca****, “signless door”; when* ***anattā****, “void door.” This aligns your practice vocabulary with the Visuddhimagga mapping.*

3. ***Upasamānussati (Recollection of Peace):*** *End sits with “There is peace—cessation of craving.” This antidotes the reflex to aim at Nibbāna as an object.*

Signs of Progress (diagnostics you can trust)

- *Faster detection of the first urge-vector after feeling.*
- *Noticeable drop in “pushing/pulling” and rebound habits.*
- *More frequent, stable equanimity across the six doors.*
- *A quiet, non-aiming confidence replacing expectancy.*

Important Practice Notes

- *You cannot* ***will*** *desirelessness; it appears when comprehension of* ***dukkha*** *matures and the mind stops manufacturing aims. This is exactly how the Visuddhimagga characterizes the desireless door.*

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- *“Appaṇihita” does **not** mean dullness; it is vivid, balanced knowing with the urge unfed.*
- *Proper guidance helps you recognize and stabilize these inflection points.*

References (primary)

- ***Visuddhimagga** XXI — three doors to liberation; desireless via comprehension of dukkha; definitions tied to Paṭisambhidāmagga.*
- ***Mogok Method (Practice Integrations):** Guarding the **vedanā→taṇhā** hinge; daily-life and satipaṭṭhāna integrations.*
- ***DO pedagogy (present/past/future mapping & cutting taṇhā):***
- ***Recollection of Peace (upasamānussati) as support:***

One-page Chapter Summary (for your book layout)

- ***Definition:** Appaṇihita = non-aiming, desireless; the mind without leaning.*
- ***Core:** Comprehend formations as **dukkha** → emergence via the **desireless door**; path and fruition take the same “flavor.”*

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- ***Method:*** *At every feeling, catch the lean; know it; don't feed it. This is the cutting of* ***taṇhā*** *in present time.*
- ***Goal:*** *Equanimity without preference, cessation of aiming, peace.*

Chapter 155 — Sabba-saṅkhāra-samatha Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Stilling/Cessation of All Fabrications)

Content Overview

This chapter clarifies the epithet sabba-saṅkhāra-samatha—"the stilling of all fabrications"—as a designation of Nibbāna, the unconditioned (asaṅkhata). Canonically, the Buddha bundles it with other pointers—sabbūpadhipaṭinissaggo (relinquishing all acquisitions), taṇhākkhayo (the ending of craving), virāga (dispassion), nirodha (cessation)—and simply says: "This is peaceful, this is sublime" (AN 3.32). (SuttaCentral, buddhadust.net, kanlayanatam.com)
SN 43 ("Asaṅkhata-saṃyutta") then broadens the lens with many names for the goal—"unfabricated… peace… the deathless… unbinding"—and explicitly pairs the goal with the ***paths that lead to it*** *(satipaṭṭhāna, the 37 wings, tranquility & insight). (Dhamma Talks)*

Key Concepts (with quick sources)

- ***Sabba-saṅkhāra-samatha*** *= the peace that is the* ***non-arising*** *of fabrications at the moment cessation is realized. Visuddhimagga calls this "knowledge of the state of peace: 'Non-arising is Nibbāna;*

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non-occurrence is Nibbāna.’”

- ***Unconditioned (asaṅkhata)**: unfabricated reality—“no arising, no passing away, no alteration” are given as its unfabricated characteristics (AN 3:47 note linked in SN 43). (Dhamma Talks)*

- ***Upasamānussati** (recollection of peace): a formal meditation subject with the **object** “the stilling of all suffering,” typically reaching **access concentration** and suppressing hindrances.*

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

- ***How it applies:** In magga/phala moments, the mind knows the **absence** of arising—“non-arising is Nibbāna.” The aggregates (as conditioned formations) are seen as not-self, not worth clinging to; the **fabricating** stops in that moment, and at Arahantship defilement-based fabrication never resumes.*

- ***Tilakkhaṇa focus:** All saṅkhata aggregates are **impermanent** and inherently stressful; peace is known precisely as the **ending** of that cycle (nirodha). “This is peaceful; this is sublime… the stilling of all fabrications (sabba-saṅkhāra-samatho).” (SuttaCentral)*

2) Twelve Sense Bases (Dvādasa-āyatanāni)

- ***Mapping:** Nibbāna lies **outside** the six internal–external bases; it is asaṅkhata, not an object in the twelve-base field. (Teacher note from our internal handbook.)*

- ***Practical implication:*** *Practice unfolds **at** the bases—door, contact, feeling—until the "lean" stops and the unfabricated is realized.*

3) Eighteen Elements (Aṭṭhārasa-dhātuyo)

- ***Mapping:*** *The 18 dhātus describe the conditioned **perceptual machine** (organ–object–consciousness triplets). Nibbāna is not a 19th element; it is the **ending** of passion/aversion/delusion that drive fabrication. SN 43 defines the unfabricated precisely as that threefold ending. (Dhamma Talks)*

4) Four Noble Truths (Cattāri Ariyasaccāni)

- ***Truth of cessation (nirodha-sacca):*** *Nibbāna = the cessation of craving and, with it, the cessation of the stress sequence. Our practice manual summarizes this link: "Nirodha = cessation of this sequence, which is Nibbāna."*

- ***Four tasks applied:*** *Know dukkha; **abandon** its origin; **realize** cessation; **develop** the path—trained at the six doors.*

5) Dependent Origination (Paṭiccasamuppāda)

- ***Doctrinal point:*** *Nibbāna is the **reversal** (nirodha) of the DO sequence: "When ignorance ceases… saṅkhāra ceases… thus this whole mass of dukkha ceases." (Lineage notes & pedagogy in our internal text.)*

- ***Mogok method:*** *Train the* ***present-flow hinge*** *at* ***vedanā*** *→* ***taṇhā*** *(C2) so fabrication doesn't ignite; this is the primary cut in daily life.*

6) Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

SN 43 explicitly names ***satipaṭṭhāna*** *as "the path leading to the unfabricated." So we operationalize sabba-saṅkhāra-samatha like this:*

- ***Kāyānupassanā:*** *Stay with raw posture/breath/pressure; note arising–crest–fading;* ***catch the fade*** *and the* ***non-leaning****. (Path to the unfabricated = body-mindfulness). (Dhamma Talks)*

- ***Vedanānupassanā:*** *Name pleasant/neutral/unpleasant;* ***feel the neutral*** *(where moha hides); see feeling* ***not compelling****—craving* ***needn't*** *arise.*

- ***Cittānupassanā:*** *When a thought halts by itself,* ***know stopping as stopping****; don't turn "stillness" into a project.*

- ***Dhammānupassanā:*** *Track the 5 hindrances & 7 awakening factors as* ***functions****—when dispassion grows, fabrication subsides; peace becomes evident. SN 43 also lists the* ***37 wings*** *as the path to the unfabricated. (Dhamma Talks)*

Practical Application (Mogok-style, with Visuddhimagga support)

A. Upasamānussati (5–10 min, any time)

*Quietly recollect: "This is peaceful; this is sublime—****the stilling of all fabrications, the letting-go of all acquisitions, the ending of craving, dispassion, cessation, unbinding****." (AN 3.32; use as a* ***pointer****, not a*

mantra.) (SuttaCentral)
*Visuddhimagga: the object of this recollection is **the stilling of all suffering**; it commonly yields **access concentration**, suppressing greed, hate, and delusion for that occasion.*

B. Present-Flow Insight Drill (20–30 min, sit or walk)

1. ***Door → Contact → Feeling**: label just enough to stay **with** the raw tone.*

2. ***Hinge (C2) Training**: when pleasant/unpleasant/neutral appears, **do not lean**. Let taṇhā **fail to arise**. Note the **non-occurrence**. (Our manual's "truth-task" scorecard: "Realize cessation—Noted the non-occurrence of craving after feeling.")*

3. ***Recognize peace functionally**: when the urge doesn't fire, that absence is the orientation to sabba-saṅkhāra-samatha.*

4. ***Release quickly**: do not try to **hold** stillness; SN 43 says the path is the cultivation of factors that **tend to cessation & letting go**, not fabrication of a state. (Dhamma Talks)*

C. Four-Door Micro-sets (5 min each)

- ***Body**: ride one breath from rise → fall → tiny hush; know "hush" without grabbing.*
- ***Feeling**: meet a prick of discomfort; **see** its crest and softening.*
- ***Mind**: a plan pops, then drops—note "stop."*

- ***Dhammas**: check factors—investigation bright, craving absent; rest in **equanimity** without making it "mine."*

Signs of Progress (observable, coachable)

- ***Shorter "feeling → wanting" lag**; more episodes where wanting never ignites.*
- ***Stability at your hot doors** (two sense-bases with most leakage).*
- ***Language shift**: less identity-glue around aggregates ("this process…")—diṭṭhi eases.*

Pitfalls & Corrections

- ***Mistaking "samatha" here for "making calm."** Samatha in this epithet means **stilling** as **cessation**, not a fabricated tranquility; correct by emphasizing **non-arising** as known by insight.*
- ***Reifying Nibbāna** as a thing to possess; SN 43 treats it functionally—ending of greed, hate, delusion; paths to it are the 37 wings. Keep it impersonal and work the duties. (Dhamma Talks)*
- ***Skipping feeling** (going phassa → taṇhā). Fix with short **vedanā** drills; neutral tones especially.*

Detailed Doctrinal Notes (for scholars & teachers)

- ***AN 3.32 (Ānanda Sutta)** preserves the classic formula: etaṃ santaṃ, etaṃ paṇītaṃ—yadidaṃ sabba-saṅkhāra-samatho, sabbūpadhipaṭinissaggo, taṇhākkhayo, virāgo, nirodho, nibbānaṃ.*

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(HeartDhamma, SuttaCentral)

- ***SN 43** clusters designations of the goal (unfabricated, deathless, peace, unbinding) and enumerates **multiple skill-paths**—satipaṭṭhāna, the seven factors, the noble path—each "leading to the unfabricated." (Dhamma Talks)*

- ***Visuddhimagga XXI** contrasts two knowings: **danger** (seeing arising/occurrence/sign as suffering) and **peace** (non-arising/ non-occurrence/ no-sign)—a precise gloss for how cessation is recognized without fabrication.*

Exercises

1. ***Daily "Peace Recollection" (3×/day, 2–5 min)***
   *Whisper internally the AN 3.32 pointer, then quiet the words and sense **the meaning**—"non-arising is Nibbāna." Track the **hindrance reduction** after each set. (SuttaCentral)*

2. ***Vedanā→Taṇhā Gate Drill (C2)***
   *Pick one habitual trigger (phone, sugar, praise). During the first two contacts each day, **only label tone** and let **wanting fail**. Log episodes where C2 didn't fire (our manual's "truth-task" scorecard).*

3. ***Satipaṭṭhāna Week***
   Rotate through body/feeling/mind/dhammas with the explicit aim named in SN 43: "path leading to the unfabricated." Write a one-line evidence per sit. (Dhamma Talks)

References

- ***AN 3.32 Ānandasutta*** *(SuttaCentral / Pāḷi & English; also Pāḷi text on Buddhadust; scholarly sermon quoting the line). (SuttaCentral, buddhadust.net, Barre Center for Buddhist Studies)*

- ***SN 43 Asaṅkhata-saṃyutta*** *(Dhammatalks.org translation with list of designations and the 37 wings as path to the unfabricated). (Dhamma Talks)*

- ***Visuddhimagga*** *— Upasamānussati (recollection of peace) and the* ***knowledge of peace*** *passages.*

- ***IMR Project Internal Manual — "Breaking the Wheel"*** *— orientation to 17 designations, "Nibbāna = nirodha-sacca," present-flow hinge training (C2), and four-tasks-at-the-doors pedagogy.*

Close

Sabba-saṅkhāra-samatha is not a state we ***manufacture****; it's what is* ***known*** *when craving fails to spark and fabrications don't rise. Train the hinge, recollect peace, and keep the four duties alive at the six doors—then the Canon's simple verdict becomes experiential: "This is peaceful; this is sublime." (AN 3.32). (SuttaCentral)*

Chapter 156 — Sabbūpadhi-nissagga Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Relinquishment of All "Substrates")

Pāli key

Sabbūpadhipaṭinissaggo nibbānaṃ.
"The relinquishment of all acquisitions ('substrates') is Nibbāna."

Content Overview

*This chapter clarifies **upadhi**—the "acquisitions" or **bases that fuel continued 'existence'**—and shows how full **relinquishment (nissagga/paṭinissagga)** culminates in direct realization of the **Nibbāna-element (nibbāna-dhātu)**. We align this with the **Five Aggregates, Sense Bases, Elements, Four Noble Truths, Dependent Origination,** and **Satipaṭṭhāna**, then translate it into precise Mogok-style practice that cuts the live bridge **vedanā → taṇhā**.*

Key Concepts (short)

- ***Upadhi** ("acquisitions/substrates"): what we heap up and then carry as "our" burden—classically analyzed as:*

    1. ***Khandha-upadhi** (the aggregates as carried),*

    2. ***Kilesa-upadhi** (defilements),*

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3. ***Abhisaṅkhāra-upadhi*** *(kamma-forming volitions),*

4. ***Kāma-upadhi*** *(sensual assets/grounds).*
   "Relinquishment of all upadhi" is a standard Nibbāna epithet in the Nikāyas and later manuals, and coheres with the cessation logic of ***Paṭicca-samuppāda*** *as we teach it through the Mogok wheel (links, periods, bridges).*

- ***Mogok Wheel essentials*** *you'll use here: the four sections (Past Cause → Present Effect → Present Cause → Future Effect), and the* ***three short connections****, especially* ***C2: vedanā → taṇhā*** *where relinquishment becomes* ***actionable now****.*

- ***Aggregates as not-self****: relinquishment isn't nihilism; it's dropping the* ***claim*** *on changing aggregates (upādāna-khandhā → khandhā). Seeing aggregates clearly dissolves the need to carry them as "mine."*

Detailed Explanation Through the Early Buddhist Frameworks

1) Five Aggregates (Pañcakkhandhā)

- ***Rūpa, Vedanā, Saññā, Saṅkhārā, Viññāṇa*** *arise/cease as* ***process****. The* ***upadhi*** *is not the aggregates per se but the* ***appropriation*** *of them as "I/me/mine."* ***Sabbūpadhi-nissagga = dropping the appropriation****.*

- *Insight: the five are* ***impermanent, unsatisfactory, not-self****—hence* ***unfit to be owned****. Practice moves from* ***upādāna-khandhā*** *to* ***khandhā*** *known without clinging.*

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2) Twelve Sense Bases (Saḷāyatana)

- ***Eye…Mind** + **forms…ideas** yield **phassa** → **vedanā** over and over. Relinquishment means **meeting contacts without "mine-making."** When feeling is treated as **information** (not a command), the chain doesn't recruit craving; **upadhi cools** at the door.*

3) Eighteen Elements (Dhātuyo)

- *Six **sense-elements**, six **object-elements**, six **consciousness-elements**—a neutral **chemistry of knowing**. Training is **equanimous, "unsupported" knowing** (anālayo): consciousness does not **land** on an object as "mine," so **no substrate is built**.*

4) Four Noble Truths

- ***Dukkha**: carrying the acquisitions is burden.*
- ***Samudaya**: **taṇhā/clinging/becoming** construct upadhi.*
- ***Nirodha**: **cāgo, paṭinissaggo, mutti, anālayo**—letting go, relinquishment, release, non-adhesion—describe the **felt cessation** when fuel is dropped.*
- ***Magga**: cultivating virtue, collectedness, and insight to **know feeling early** and **let go cleanly**, fulfilling the **task** of Truth 3. (For a precise mapping of dukkha/samudaya into the Mogok wheel, see our time/truth overlay.)*

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5) Dependent Origination (Paṭicca-samuppāda)

- ***Building upadhi (forward)****:*
  avijjā → saṅkhārā → … → ***vedanā*** *→* ***taṇhā*** *→* ***upādāna*** *→* ***bhava*** *→ jāti → jarā-maraṇa.*
  Upadhi thickens at ***8–10****.*

- ***Relinquishing upadhi (reverse)****: with* ***disenchantment & dispassion*** *toward* ***vedanā****,* ***taṇhā*** *does not ignite;* ***upādāna*** *and* ***bhava*** *don't gear up; "birth" of that role/mood* ***doesn't occur****. This is* ***dependent cessation*** *experienced in real time.*

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- ***Kāyānupassanā****: element-language (earth/water/fire/air) reduces ownership; body is* ***rūpa-dhātu at work****, not "my body."*

- ***Vedanānupassanā****: label* ***pleasant/unpleasant/neutral*** *precisely at impact;* ***pause****; feel the full contour* ***without issuing orders****—this is the living art of* ***nissagga****.*

- ***Cittānupassanā****: know greedful/angry/deluded mind* ***as mind****; "lean" is seen and* ***released****.*

- ***Dhammānupassanā****: track* ***links*** *and* ***hindrances*** *as dhammas; apply* ***antidotes*** *that de-fuel the* ***C2*** *bridge.*

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Practical Application (Mogok-style, step-by-step)

A. Seated practice (30–45 minutes)

1. ***Set the frame**: "Today I practice **paṭinissagga**—relaxing every ownership."*

2. ***Body as elements (5–7 min)**: sweep head-to-toe in **earth/water/fire/air** terms. Let labels be matter-of-fact. Ownership drops a notch.*

3. ***Breath as lab (10–15 min)**:*

    - *Contact with breath → **note the tone** (pleasant/neutral/unpleasant).*

    - *If pleasant: **gratitude, not grabbing**. If unpleasant: **space + patience**. If neutral: **interest + detail**.*

    - *Each time a "lean" starts, **soften the abdomen/shoulders** and **extend the exhale**. Call this the **"nissagga micro-release."***

4. ***C2 drills (10 min)**: silently name **"feeling… not a command"**. Feel the body settle a few percent; that coolness is **nirodha tasted**.*

5. ***Close**: "May non-adhesion continue at the doors." Sit 60 seconds in **unowned knowing**.*

(The Mogok classroom emphasis on present-aspect DO and the three bridges is the backbone of this protocol.)

B. Walking practice (10–20 minutes)

- ***Two-step label**: "touch… tone," "see… tone," "hear… tone."*

- *When "lean" appears, articulate **one of three releases**: **relax jaw**, **soften belly**, **longer out-breath**. Notice how becoming fails to gear up.*

C. Daily-life micro-loops (10–60 seconds each)

- ***Message ping**: "pleasant." Put phone down; one exhale; **choose**.*

- ***Knee ache**: "unpleasant." Translate to **elements**; widen 10%; kindness phrase.*

- ***Praise**: "pleasant." **Gratitude** without appropriation; make **one small honest step**; **complete**. (These three are our standing case studies for C2 in the wheel.)*

Exercises (for one week)

1. ***Upadhi audit (journal, evenings)***
   *Columns: **Door** → **Feeling-tone** → **Lean (reach/resist/drift)** → **Release used** → **After-taste** (clean/muddy).*

2. ***Door policy (choose 1 app/food/scroll)***
   *Set a **time box**. Practice **exit ritual** ("complete," look away, one exhale).*

3. ***Aggregate spotting (3×/day)***
   *At any door: murmur **"form, knowing, tone… naming, leaning."** Ownership weakens.*

4. ***Three bridges rehearsal (2 min, morning)***
   *Trace **C1, C2, C3** on your fingers and say how you'll meet **C2** today.*

How This Chapter Integrates with the Book's Method

- *This is a capstone to the **Nibbāna-dhātu** series (Chs. 147–155): here we **name the mechanism**—dropping every basis we tend to carry—and **map it directly onto the wheel** so readers can **practice relinquishment at impact**. See also our educator rules and overlays for **two truths**, **four periods**, and **three connections**.*

- *Use the **Five Aggregates pack** for quick class drills on not-self; it supplies the language for **switching from identity to ingredients**—essential for paṭinissagga.*

- *For quick reference, the **Handbook front-matter** and Part I outline where this "relinquishment" sits in the curriculum.*

References (EBT & internal)

- ***EBT (primary):***
  *• Nibbāna-saṃyutta (SN 43): lists Nibbāna epithets including **sabbūpadhipaṭinissaggo** (relinquishment of all acquisitions).*
  *• Dhammacakkappavattana Sutta (SN 56.11): nirodha defined with **cāgo, paṭinissaggo, mutti, anālayo**—the experiential faces of relinquishment.*
  *• Udāna and Sutta-nipāta passages on the unfabricated and the "unafflicted," aligning with **unsupported** awareness.*

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- ***Internal PDFs used in this chapter:***
  • ***Full Data about DO with cycles diagrams*** *— Mogok Wheel spec: four periods, two truths, three connectors (**C2 = vedanā** → **taṇhā**), pedagogy overlays.*
  • ***The Five Aggregates (Pañcakkhandha)*** *— non-ownership of aggregates; tilakkhaṇa emphasis for letting go of **upādāna-khandhā**.*
  • ***Breaking the Wheel: A Practical Handbook on Dependent Origination*** *— book architecture/context for the present-aspect method and classroom drills referenced here.*
  • ***Law of Dependent Origination: 12 links detail*** *— definitions of **avijjā, taṇhā, upādāna, bhava** and their roles in the causal escalator we are reversing by relinquishment.*

Take-Home

Sabbūpadhi-nissagga *is not a mystical add-on; it is what naturally happens whenever **feeling is fully known and not obeyed**. That tiny coolness you taste when a would-have-been craving dissolves is the **texture of nirodha**. Make that micro-release frequent, clean, and kind—**this is realizing the Nibbāna-element by relinquishing every place the mind could land.***

Chapter 157 — Taṇhākkhaya Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Nibbāna-Element as the Extinction of Craving)

Pāli key: *taṇhā-kkhayo nibbānaṃ* — “The destruction of craving is Nibbāna.”

Working definition (your terms, tightened):
Taṇhā = craving/thirst; Khaya = extinction; Nibbāna-dhātu = the unconditioned element; Sacchikaraṇa = direct realization; Pariyantaṃ = completion to the limit.

Content Overview

This chapter grounds “extinction of craving” in the Early Buddhist frameworks and shows how to practice it **live** at the vedanā→taṇhā pivot (C2) emphasized by Mogok Sayadaw. We map craving’s three heads (kāma-, bhava-, vibhava-taṇhā), place them on the Dependent-Origination (DO) wheel, and train the exact behaviors that let vedanā be known **as information** so craving doesn’t recruit you.

Key Concepts (EBT-anchored)

- **Craving as the noble truth of origin:** In the First Discourse the Buddha identifies *taṇhā* as **dukkha-samudaya**, the origin of suffering (with its habit of seeking delight “here and there”). Extinction of craving is the cessation side.

- **Two roots, one exit:** On the Mogok Wheel, two fundamental roots drive the cycle: **avijjā** (not-knowing) and **taṇhā** (craving). Training targets both; in daily practice we catch **C2: vedanā → taṇhā**.

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- **Three kinds of craving:** *Kāma-taṇhā* (for sense-pleasures), *bhava-taṇhā* (for becoming/continued existence), *vibhava-taṇhā* (for non-existence/erasure).

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

Craving **grips** the aggregates and turns them into **upādāna-khandhā** (aggregates-as-clung-to).

- **Rūpa** (form), **vedanā** (feeling), **saññā** (perception), **saṅkhārā** (formations), **viññāṇa** (consciousness) are intrinsically anicca/dukkha/anattā; craving overlays "mine/for-me." Seeing aggregates as **ingredients** (not a self) deprives craving of fuel.

Practice cue: Name the ingredients at a door: "form… knowing… tone… labeling… leaning." Ownership weakens; craving has less to bite.

2) Twelve Sense Bases (Saḷāyatana)

At each of the **six doors** (eye, ear, nose, tongue, body, mind) contact → **vedanā** arises. If vedanā is misread as an **instruction** ("grab/flee/zone-out"), **taṇhā** blooms; read as **information** ("a tone is present"), craving often **doesn't** appear. Train at the doors.

3) Eighteen Elements (Dhātuyo)

Six bases + six objects + six consciousnesses assemble a unit of experience; **phassa** → **vedanā** follows; then the **C2 hinge**. Keep the chain visible in element language (earth/water/fire/air for body; "seen/heard/sensed/known" for mind). This reframes "me/mine" into **workable process**, denying craving identity-fuel.

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4) Four Noble Truths

- **Dukkha:** Present-effect segment on the Wheel (viññāṇa→vedanā) is where the unsatisfactory nature is **felt**.
- **Samudaya:** Present-cause segment (taṇhā→upādāna→bhava) shows craving's **escalation**.
- **Nirodha:** *Taṇhākkhaya* is the cooling when fuel isn't added at C2.
- **Magga:** Mindfulness, wise attention, restraint, and insight applied **at vedanā**.

5) Dependent Origination (Paṭicca-samuppāda)

Wheel geometry (Mogok orientation):
① **Past Cause**: avijjā, saṅkhārā → ② **Present Effect**: viññāṇa … vedanā → ③ **Present Cause**: **taṇhā**, upādāna, bhava → ④ **Future Effect**: jāti, jarāmaraṇa. **Three short connections: C1** saṅkhārā→viññāṇa; **C2** vedanā→**taṇhā**; **C3** bhava→jāti. Training lives at **C2** to prevent the build-up of C3.

6) Four Foundations of Mindfulness (Satipaṭṭhāna) — aiming at *taṇhākkhaya*

- **Body (kāyā):** Element-labels (pressure/heat/motion/cohesion) when unpleasant rises; feel **exactly** where the body ends and the story begins.
- **Feeling (vedanā):** Single honest tag: "pleasant/unpleasant/neutral" within **one breath**; then **do nothing** for a beat.
- **Mind (citta):** Note "wanting," "pushing," "drifting" as **states**, not identity.

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- **Dhammas:** Watch DO in real time: door→contact→feeling→(choice). When **feeling** is recognized promptly, **taṇhā** often doesn't launch.

Practical Application (Mogok-style, step-by-step)

A. The C2 Lab (2–5 minutes, many times a day)

1. **Locate a door** (eye/ear/body/mind).
2. **Name contact & tone**: "contact… pleasant (or unpleasant/neutral)."
3. **One breath of non-doing** (hands stay off the lever).
4. **If heat rises**, widen attention 10% (include peripheral body), soften jaw/eyes.
5. **Exit cleanly:** a tiny wholesome act (gratitude, truth, or a deliberate pause).
   Result: feeling processed **as information**; the **lean** (taṇhā) loses half its force.

B. Door Policy (restraint that isn't repression)

- Pre-decide session length for sticky doors (apps, snacks, news).
- Use a **closing ritual**: "complete," look away, one exhale. This cuts becoming (bhava) cycles before a new "birth" (jāti) of the role.

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C. Element Translation for Pain (body door)

- Replace “my bad back” with **elements**: “pressure + heat + motion.”
- Often pain remains but **suffering halves** because craving can’t glue to “me/mine.”

D. Pleasant without Grasping

- Meet praise/pleasure with **gratitude not ownership**. One small truthful step, then **close the session**. Delight stays **clean**.

Exercises (for this week)

1. **Seven C2 reps/day:** Write “P→C” each time you tag pleasant without chasing; “U→C” when you tag unpleasant without fighting; “N→C” when you notice neutral without drifting.
2. **One sticky-door time-box/day** (e.g., 10 minutes social feed) + exit ritual “complete.”
3. **Three element-translations/day** for any bodily complaint.
4. **One “praise drill”/day:** gratitude + single next wholesome act; then **stop**.
5. **Teach the Wheel in 60 seconds** to someone; point to **C2** with your finger as you speak. Teaching makes it your own.

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Characteristics & Signs (benchmarks)

- **Characteristics of realization:** noticeable **drop** in compulsive leaning; **no sensual hunger** that owns you; **no existential grasping** to be or not-be; pervasive **coolness/peace**.

- **Progress signs:** faster tone-recognition; shorter craving-episodes; more “clean after-taste” moments; spontaneous contentment.

*(Your note aligns well: complete freedom from wanting/not-wanting cannot be produced **by** wanting; it matures from systematic practice.)*

Canonical Touchstones & Internal Sources

- **Four Noble Truths | Dhammacakkappavattana (SN 56.11):** craving named as the origin (*samudaya*); its **ending** is cessation (*nirodha*).

- **Dependent Origination (standard sequence):** layout of 12 links, quadrants, and **C2** hinge (vedanā→taṇhā) per Mogok teaching aids and our diagram SOPs.

- **Aggregates & tilakkhaṇa (SN 22 focus):** working with aggregates as **ingredients**, not identity; prevents upādāna (grasping).

- **Present-moment drills & “map-and-move”:** hands-on routines to catch feeling before craving, with exit rituals and door policy.

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Dhp 154 (your epigraph): “Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi — O house-builder, you are seen; you will not build this house again.”
Use it as a **reminder line** the instant you notice the lean: “House-builder seen.” Then one breath, and decline the build.

Final Orientation

Taṇhākkhaya isn’t a mystical bolt; it’s the **ordinary coolness** that appears whenever feeling is known early, kindly, and precisely — so craving doesn’t have anything to grab. Repeat that hundreds of times and the habit of thirst **atrophies**. This is how the **Nibbāna-dhātu** is realized to completion **in practice**.

Cross-references (inside this project)

- **CH22 — The pivot at vedanā (C2):** drills & case studies.
- **CH26 — Two Roots (Avijjā & Taṇhā):** why removing both matters.
- **CH33 — Diagram canon & QA (educator rules):** keep **C2** visually bold in teaching aids.

Primary internal sources used here:
Full Data about DO with cycles diagrams (wheel geometry, C2), *Breaking the Wheel* (practice drills & pedagogy), Five Aggregates booklet (tilakkhaṇa framing).

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Chapter 158 — Virāga Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

Content Overview

Virāga (dispassion, “fading”) names the cooling and drying-out of craving, the end of lust, hate, and delusion. In the Nikāyas it is both a **path-quality** (the mind grows disenchanted and fades from clinging) and a **designation of Nibbāna** itself (the **“dispassion”** that remains when the causes of suffering have ceased)】. Mogok Sayadaw frames virāga functionally: **when taṇhā is gone, dependent origination is stopped**—this is precisely what the name “virāga” points to】.

Key Concepts

- **Virāga = dispassion/fading**: the withering of rāga (lust), dosa (hate), moha (delusion). As a **name of Nibbāna** it appears among the canonical designations in **SN 43 (Nibbāna-saṃyutta)】**.

- **Path → Fruit arc**: in lived practice the sequence runs *nibbidā* → *virāga* → *vimutti* (“disenchantment → dispassion → liberation”).

- **Mogok lens**: “Nibbāna = DO stopped; virāga = taṇhā gone.” This keeps the yogi’s attention on the **live cut-points** rather than metaphysical ideas】.

- **Recollection of Peace (upasamānussati)**: traditional meditation on Nibbāna’s epithets (including virāga) is used as a **direct practice** to steady faith and serenity】.

- **Virāgānupassanā-ñāṇa**: in the insight run, **dispassion** is a hallmark knowledge on the way to Path & Fruition】.

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EBT pins: AN 4.34; SN 43 (virāga among the designations of Nibbāna); SN 12 (Upanisā chain: disenchantment → dispassion → liberation).

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

- **What fades?** Passion toward the aggregates—form, feeling, perception, formations, consciousness—dries up. The aggregates continue by conditionality, but **clinging to them ceases**.
- **Three marks**: seeing the aggregates as **anicca/dukkha/anattā** is the engine of **nibbidā → virāga】**.
- **Meditation effect**: as virāga matures, the mind no longer rushes toward pleasant khandha-states or recoils from painful ones; it **lets them be**.

2) Twelve Sense Bases (Dvādasāyatanāni)

- **Where to work?** At **phassa→vedanā**, the slide to craving is interrupted. **Sense-contact and feeling** are known as mere conditions, not food for taṇhā】.
- **Virāga here** = neutrality and clarity at the six doors; **no stickiness** after feeling.

3) Eighteen Elements (Aṭṭhārasa-dhātuyo)

- **Six organs × six objects × six consciousnesses**: with virāga, the **three sixes** appear as **just elements**. Seeing **dhātu** dissolves “mine-making,” preventing passion from forming.

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4) Four Noble Truths (Cattāri Ariyasaccāni)

- **Virāga = Nirodha-sacca** in function: it is cessation tasted where the **causal modes stop】**.
- Task alignment: **abandoning craving (samudaya) → realizing cessation (nirodha) → by the path (magga)**.

5) Dependent Origination (Paṭiccasamuppāda)

- **Live pivot**: **vedanā → taṇhā** is the break-point; training here lets **taṇhā not arise**, which is **virāga in action】**.
- **Mogok formulation**: **When taṇhā is gone, DO is stopped; that stoppage is virāga/nirodha】**.
- **Whole-map overlay**: DO and the Four Truths interlock; **cessation** is the truth realized when the **causal links** no longer operate】.

6) Four Foundations of Mindfulness (Satipaṭṭhānā)

- **Kāyānupassanā**: stay with posture/breath/contact until **stickiness releases**; feel “cooling” when grasping fails.
- **Vedanānupassanā**: label pleasant/unpleasant/neutral fast; watch **feeling pop and pass**; see how this short-circuits craving—**the “live place” to break the cycle】**.

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- **Cittānupassanā**: **lust/no-lust; hate/no-hate; delusion/no-delusion**—normalize this diagnostic; notice the **moment mind is without lust** (that **taste of virāga**)】.

- **Dhammānupassanā**: contemplate the **links** and **hindrances**; employ **Upasamānussati** (recollection of peace) to incline toward **dispassion】**.

Practical Application (Mogok-style, step-by-step)

A. Core drill (door-wise algorithm).
Door → Feeling → Type the Taṇhā → Deploy the Antidote → Debrief for Upādāna. Run this loop in real time until the "container" of the wheel loses shape】.

B. Sitting practice (30–45 min).

1. **Base**: breath or whole-body contact.

2. **Vedanā-watch**: as soon as pleasant/unpleasant tones arise, **name & release**; see the micro-moment where craving would normally take over.

3. **Citta check**: notice **with-lust / without-lust**; rest attention when the mind is **without lust**—that's the flavor of **virāga** in-situ】.

4. **Recollection of Peace**: very briefly incline the mind with a phrase such as **"There is dispassion, the unmade peace"**; recollection here is **a meditation on Nibbāna's quality itself**, not a concept】.

5. **Return**: do not hold stillness; **know cessation as cessation**, then release】.

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C. Walking practice (15–30 min).

- **Lift–move–place** with continuous feeling-literacy in the footfall; this keeps you on the **vedanā→taṇhā** hinge where virāga is trained】.

D. Daily-life micro-moves.

- When craving stirs, recollect: **“There is the taintless peace.”** This classical recollection **suppresses sensuality and doubt** and re-orients to cessation】.

Practice markers: quicker **recognition of feeling**, noticeably **less reflex reactivity**, **equanimity emerging】**.

Pitfalls to avoid:

- **Upakkilesa glow** (lights/rapture) hijacking attention—note it as **“not-path,”** return to the felt-tone and three marks】.

- Reifying “the Unconditioned” as a “thing”—keep orientation **functional**: cessation of causes, not a metaphysical object】.

Characteristics of Realization

- **No emotional reactivity**, **no clinging**, effortless **letting-go**, a steady taste of **peace**. In doctrinal framing, this is **nirodha-sacca realized** as the **causal modes stop】**.

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Signs of Progress

- **Decreasing reactivity**, **less emotional attachment**, **growing equanimity**, **increasing peace**—these are exactly the classroom “practice markers” we monitor】.

Final Understanding

- **Complete dispassion**, **pure, unattached awareness**, **ultimate freedom**, **perfect peace**. In the SN 43 frame, **“virāga”** stands alongside **“nirodha, upasama, santi, amata”** to describe the **same unconditioned】**—and in the Mogok lens, this means **the DO cycle has stopped】**.

Exercises (for the chapter)

1. **Door-wise logging (one day):** Keep a small card: **Door / Feeling / Craving-type / Antidote used / Result**. Review where the loop breaks most easily (vedanā vs citta).

2. **Virāga micro-sit (10 min × 3):** Sit three times in the day. Each sit: (a) find one instance of **pleasant** and one of **unpleasant** feeling; (b) note the **precise instant** craving **doesn’t** catch; (c) whisper a one-breath recollection of peace, then release】.

3. **Cittānupassanā pairs:** For two minutes every hour, sweep **lust/no-lust; hate/no-hate; delusion/no-delusion**; mark on your card when **no-lust** presents for ≥5 seconds】.

4. **Upasamānussati (weekly):** A 20-minute recollection session on **Nibbāna’s qualities**, ending with 5 minutes of quiet resting—**no holding**, just **knowing cessation as cessation】**.

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References

EBT

- **AN 4.34 (Virāga theme).**
- **SN 43 Nibbāna-saṃyutta** (virāga among Nibbāna's designations)】.
- **SN 12 (Upanisā sequence)** — nibbidā → virāga → vimutti (for the path arc).
- **Itivuttaka 43–44** (praise of the peace of Nibbāna)】.

Internal PDFs & Notes (project corpus)

- **Breaking the Wheel — Part V/VI**:
  – Seventeen designations incl. **Virāga**; **Mogok: Nibbāna = DO stopped; Virāga = taṇhā gone】】**.
  – **Vedanā→taṇhā** as the live break-point; **practice markers & satipaṭṭhāna drills】】**.
  – **Virāgānupassanā** in the insight sequence (diagnostics, upakkilesa warnings)】】.
  – **DO ↔ Four Truths overlay**: cessation = causal modes stop】.
  – **Lineage harmonization** (Mogok/Mahāsi/Pa-Auk/Ledi/Nandamālā) on the pivot】】.
- **Visuddhimagga (Path of Purification)**: **Upasamānussati** as a **direct meditation** on Nibbāna's peace and the standard list of epithets (with SN 43 cross-note)】.
- **Mogok Sayadaw — Meditation on Mind & Feeling**: used here primarily through the project's "Breaking the Wheel" syntheses (present-flow, vedanā-pivot pedagogy).

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Important Notes (teacher’s reminders)

1. **Freedom from passion** is the point; **do not sentimentalize peace**.
2. **Beyond emotional entanglement** means **causes ended**, not apathy.
3. Keep **practice procedural** (door→feeling→taṇhā-type→antidote→debrief).
4. **Natural** fading, not suppression; **wisdom-led cooling**.

Remember

- **Direct experience is essential.**
- Virāga **cannot be forced**; it’s cultivated **systematically**.
- Work with **proper guidance**; avoid reifying the Unconditioned】.

One-line chapter takeaway

Virāga is the cooling at the **vedanā→taṇhā** hinge and the name of the **peace that remains** when the **DO cycle stops】】**.

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Chapter 159 — Nirodha Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the State of Cessation)

Content Overview

This chapter clarifies **nirodha** (cessation) as the lived realization of the **Nibbāna-element** (*nibbāna-dhātu*), culminating in **direct realization** (*sacchikaraṇa*) and **ultimate completion** (*pariyantaṃ*). We ground the doctrine in the Early Buddhist frameworks and give precise, Mogok-style practice instructions for cutting the present-flow of Dependent Origination at the live edge of **vedanā → taṇhā** so that **dukkha-nirodha** becomes experiential rather than theoretical. Fruition (*phala*) "tastes" cessation, and fruition-attainment (*phala-samāpatti*) is the deliberate dwelling in that peace.

Key Concepts (Doctrinal Anchors)

- **Nirodha-sacca** (Truth of Cessation): "The truth of cessation is just cessation—of craving, etc."; its task is **to be realized**.

- **Nibbāna, the Unconditioned**: Cessation's **characteristic** is peace; its **function** is non-dying; it is **manifest** as the signless (animitta).

- **Dependent Cessation (Paṭiloma)**: When ignorance ceases, formations cease … thus birth, aging-and-death cease. This is cessation **by conditional stoppage**.

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- **Magga & Phala**: Path knowledge cuts fetters once; fruition immediately follows and abides in cessation; noble ones can **re-enter** via *phala-samāpatti*.

- **Practical Gate (Visuddhimagga)**: Fruition is accessed by **not bringing to mind all signs (sabbanimitta)** and by **bringing to mind the signless element (animittā-dhātu)**.

> Dhammapada 283: *“Vanaṃ chindatha mā rukkhaṃ; vanato jāyate bhayaṃ.”* (“Cut down the forest of defilements, not just a tree; from the forest comes fear.”) — a practice cue to cut **root patterns**, not surface twigs.

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

Cessation is **not** the annihilation of a self; it is the **ending of clinging** to the aggregates and, at fruition, the temporary subsiding of khandha activity as the mind abides in the unconditioned. The Path penetrates all five aggregates as **impermanent, dukkha, not-self**.

2) Twelve Sense Bases (Saḷāyatana)

At fruition the **sense-door traffic quiets**—sense consciousness **subsides**—which is why the hallmark is **peace** rather than perception. In daily life we work **at the doors**: eye/ear…mind meeting objects → **contact** → **feeling**, and we cut at **feeling** → **craving**.

3) Eighteen Elements (Aṭṭhārasa-dhātuyo)

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Cessation can be described by the **non-arising** (for that attainment period) of the six consciousness elements (*viññāṇa-dhātu*) with their corresponding sense and object elements. Visuddhimagga aligns **dhātu, āyatana, khandha** to show how the analysis converges in practice.

4) Four Noble Truths (Cattāri Ariyasaccāni)

- **Dukkha**: the oppressed nature of rise-and-fall.
- **Samudaya**: **taṇhā** as the live driver.
- **Nirodha**: cessation **by ending craving**; the task is **realization** (*sacchikiriyā*).
- **Magga**: eightfold path culminating in **magga-ñāṇa** → **phala-ñāṇa**, which directly realizes **nirodha-sacca**.

5) Dependent Origination (Paṭiccasamuppāda)

- **Forward**: … **vedanā** → **taṇhā** → **upādāna** → **bhava** → **jāti** → **jarāmaraṇa** (present-flow).
- **Reverse (Paṭiloma)**: Seeing conditionality clearly, **craving doesn't ignite**; thus **the wheel halts**. **At fruition, DO does not roll forward.**

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Body (kāya)**: steady the platform (posture/breath) to sharpen continuity.

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- **Feeling (vedanā)** & **Mind (citta)**: **Mogok emphasis**—track **pleasant/unpleasant/neutral** and the **urge**; note before it matures into **taṇhā**.

- **Dhammas**: keep **DO** explicit as the lens in which "self" can't be found.

Practical Application (Mogok-style, Visuddhimagga-anchored)

A. Samatha supports (to calm the surface)

1. Choose a **simple anchor** (breath or elements). Stabilize attention until the hindrances are subdued.

2. Keep the mind **bright, pliant, collected**—a launchpad for insight and (later) fruition. (Pa-Auk arc.)

B. Vipassanā: cutting the live link

1. **Primary object**: rising–falling (or footsteps).

2. **Secondary objects**: when **feeling** appears, **label exactly**: "pleasant / unpleasant / neutral"; then **label the urge** before it becomes craving.

3. If craving has arisen, **note it as process**, not person: "wanting, wanting"; return to bare feeling. This repeatedly **breaks vedanā → taṇhā**.

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C. Path & Fruition (magga-phala) — operational notes

- **Doctrinal expectation**: when insight matures (through the ten insight knowledges), **magga** arises once and **phala** follows, realizing **nirodha-sacca**.

- **Hallmarks reported by yogis**: a **gap/stillness/blackout**, then **after-effects** of clarity and reduced fetters. **Review** what was cut.

- **Fruition-attainment (*phala-samāpatti*)**: after path/fruition, noble ones may **re-enter** by **withdrawing all signs** and **inclining to the signless element** (*animittā-dhātu*). Coach: solitude → renew insight to conformity → **incline to the signless**.

Detailed Explanation (linking the frameworks)

- **Khandhas**: Insight's job is to see aggregates as **just aggregates**, ending appropriation. Fruition confirms this by **not taking signs of aggregates** (*sabbanimitta* withheld).

- **Āyatanas & Dhātus**: Because **sense-consciousness subsides** in fruition, there is **peace without fabrication**; hence nirodha is described as **"non-constructing"** and **"signless."**

- **Four Truths tasking**: Knowing the truth (**saccañāṇa**), doing the task (**kiccañāṇa**—abandon craving), and confirming completion (**katañāṇa**) is the **three-knowledges engine** that ends the round.

- **Paṭiloma DO**: Each time feeling is met without craving, **the wheel stalls**; at **magga-phala** it **stops** by knowledge; with **phala-samāpatti**, it is **re-tasted** deliberately.

Exercises (Practice Lab)

1. **Vedanā Drill (daily life, 15 min × 3)**
   Eat one meal in silence. **Name each feeling** at contact: “pleasant / unpleasant / neutral.” Watch for the **urge**; note it; **do not feed it**. Journal one instance where **vedanā did not become taṇhā**.

2. **Citta Scan (walking meditation, 20 min)**
   Walk slowly. Every 3–5 seconds: “knowing, knowing.” When you notice **liking/disliking/expecting**, note it as **process**, not person, then return to “knowing.”

3. **Nirodha Recollection (upasamānussati, 10 min, evening)**
   Quiet room. Recall the **peace** after your strongest non-reactivity today. Whisper: “This peace is **cessation**.” (Not yours; **just cessation**.)

4. **Fruition Readiness Checklist (teacher/solo)**
   Confirm: strong satipaṭṭhāna; insight knowledges matured; **no clinging to signs**; intention to incline to **signless element**. If attempted, debrief with **review-knowledge** questions: *What was cut? What remains?*

Signs of Progress (Diagnostics)

- **Less personalization** (“my attainment”) and more **process-view**.
- **Reduced spikes** of craving/aversion; **longer equanimity spans**.
- Occasional **tastes of stillness/peace**, followed by ethical steadiness and clarity.

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Important Notes (Teacher Cautions)

- Don’t **valorize** unusual experiences; verify against **tasks of the truths** (was craving actually not fed?).
- Use lineage-appropriate guardrails (Mahāsi noting, Pa-Auk samādhi, Mogok DO-lens) to avoid **bhava-taṇhā** masquerading as “attainment.”

References (EBT & Internal Sources)

- **SN 56.11** *Dhammacakkappavattana Sutta* — tasking of the Four Truths (see nirodha-sacca orientation in our course notes).
- **Visuddhimagga** (Ñāṇamoli, 2011): definitions of **cessation** (peace/non-dying/signless); *animitta-dhātu* method for fruition-attainment.
- **Dependent Cessation** (reverse DO) — pedagogical outline and citations.
- **Law of DO: 12 Links (detail)** — **nirodha-sacca** defined and tasked.
- **Breaking the Wheel (IMR course pack)** — magga-phala, *phala-samāpatti*, reviews; lineage cross-checks.

Closing Orientation

Nirodha is **not** suppression or nihilism; it is the **natural cessation** that follows when **conditional fueling stops**. We train precisely where **feeling** turns into **craving**; we cultivate **path** so that **fruition** may confirm the **truth of cessation**—and, when appropriate, we learn to **abide** in that peace without appropriation. **Cut the forest, not a tree.**

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Chapter 160 — Sabba-vaṭṭa-dukkhakkhaya Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Complete Extinction of All Cyclic Suffering)

Content Overview

This chapter brings the whole project to its end-point: the direct realization of Nibbāna as the complete ending of the three rounds (vaṭṭa): defilements (kilesa-vaṭṭa), actions (kamma-vaṭṭa), and results (vipāka-vaṭṭa). Practically, that means: (1) cutting the ***live hinge*** *from feeling to craving (vedanā→taṇhā), (2) ceasing fresh formations, and (3) letting consequences run out without creating a new becoming. We ground this in the Buddha's* ***Dependent Origination*** *(SN 12.2), the* ***Four Noble Truths****, and the* ***Visuddhimagga's*** *account of cessation. We then show how Mogok Sayadaw's present-aspect method operationalizes the cut right where the cycle ignites.*

Key Concepts

Definitions (recap)

- ***Sabba-vaṭṭa-dukkhakkhaya****: the total ending of suffering across the three rounds—kilesa, kamma, vipāka.*

- ***Nibbāna-dhātu****: the unconditioned element, known at path and fruition; finally, with no remainder at an Arahant's passing.*

The Three Rounds Ended

1. ***Kilesa-vaṭṭa*** *ends with the path's cutting off of greed, hatred, and delusion;*

2. ***Kamma-vaṭṭa*** *ends because new formations cease;*

3. ***Vipāka-vaṭṭa*** *runs out with no new fuel added. Mogok pedagogy frames the* ***two roots****—ignorance and craving—as the "container" that keeps the wheel spinning; break the two bridges and the container collapses.*

Why the vedanā → taṇhā hinge is decisive

On the lived timeline, ***contact*** *→* ***feeling*** *is result, and* ***craving*** *→* ***clinging*** *→* ***becoming*** *is cause. The bridge (C2) from feeling to craving is the* ***primary cut****: hold feeling as feeling and craving fails to recruit. This is the Mogok "live edge."*

Framework Analysis

1) Five Aggregates (Pañcakkhandhā)

All five aggregates arise dependently; none is "I" or "mine." With path-knowledge, defilements cease; with final Nibbāna, the aggregates themselves cease without remainder. Practically, we contemplate each aggregate's rise-and-fall; doctrinally, this uproots ***sakkāya-diṭṭhi*** *and ends identification with khandhas—central to Mogok's emphasis.*

Practice pointer: *When a surge appears (pleasant calm, pain, restlessness), shift into* ***khandha language*** *and stamp the three marks—impermanence, unsatisfactoriness, not-self—rather than "my" experience.*

2) Twelve Sense Bases (Dvādasāyatana)

*Door-wise practice: at **eye/ear/nose/tongue/body/mind**, contact conditions **feeling**; mindfulness there prevents **craving**. Use the "Door-Truths" tag to verify whether dukkha was seen, origin noticed, cessation glimpsed, and which path factor you used at that door.*

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)

*Six bases, six objects, six consciousnesses—events, not entities. Seeing these as conditioned dhātus dissolves personal ownership and closes the door to appropriation (upādāna), thereby starving **kamma-vaṭṭa**.*

4) Four Noble Truths (Cattāri Ariyasaccāni)

*Result side (links 3–7, 11–12) belongs to **Dukkha**; cause side (links 1–2, 8–10) to **Samudaya**. Training shifts from recognizing **dukkha** to **abandoning origin**—exactly at the C2 bridge (vedanā→taṇhā)—and culminates in **Nirodha** via **Magga**.*

5) Dependent Origination (Paṭiccasamuppāda)

***Three bridges** organize practice:*

- ***C1**: saṅkhāra → viññāṇa (past→present) = fallback cut when a surge has already started (cool the forming).*
- ***C2**: vedanā → taṇhā (present effect→present cause) = primary cut.*
- ***C3**: bhava → jāti (present cause→future effect) = consequence line; catching C1/C2 "saves futures."*

*Mapping into **Four Periods** (Past Cause → Present Effect → Present Cause → Future Effect) helps you locate the cut in real time and explain why **no more becoming/birth/death** follow when origin is ended.*

6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- ***Body**: steady the base; balance faculties so you can hold vedanā long enough for the cut.*
- ***Feeling** (vedanānupassanā): **label tone first** (pleasant / painful / neutral), then watch for the **lean**; cut exactly there.*
- ***Mind** (cittānupassanā): name the state (lustful/angry/deluded/calm); see it as conditioned; re-center within ~20s.*
- ***Dhammas**: apply hindrance antidotes and the 37 aids to keep the lane clear. Use the checklists to coach yourself.*

Practical Application (Mogok Method)

A. The "Two Guards" drill (every sit & daily life)

1. ***Guard Feeling (C2):** At each door, take one breath at contact and one at feeling before any move; label tone in one word; only then notice the **lean**—and relax the grasping.*
2. ***Guard Mind (Root):** Name the citta plainly; see its arising/ceasing; don't feed it with story; re-center quickly. **Key insight:** guarding both cuts **craving** and **ignorance** together.*

B. Fallback and consequence awareness

- *If you missed C2 and momentum is building, watch **pre-speech / pre-act** intention and **cool the forming** (C1).*

- *Frequently review **C3** so you feel why catching C1/C2 "saves futures" (stops "small births"—those identity lock-ins through the day).*

C. Troubleshooting (coach cards)

- *Neutral feeling = drift? Lift **dhamma-vicaya**; brighten energy/joy.*

- *Clutching pleasant calm? Stamp the three marks; don't mis-classify rapture/ease as path.*

- *Causality confusion? Sketch **phassa→vedanā→taṇhā** live; rehearse the wheel with Mogok arrows.*

Detailed Explanation (Doctrinal anchors)

- ***SN 12.2** establishes that **feeling conditions craving**—the doctrinal warrant for the C2 cut emphasized throughout Mogok's present-aspect DO. Your classroom/lab map should teach this door-by-door.*

- ***Visuddhimagga** describes **cessation** as peace, non-arising, and the signless—precisely what comes to be known when origin is fully abandoned and the rounds are ended.*

- *Our handbook sections compile the **three bridges**, **two truths**, **two roots**, and **four periods** as a single readable wheel for practice and QA.*

Exercises

1. ***Seven-Day "Live-Edge" Protocol***

    - ***Day 1–2:** Only **label vedanā** at the six doors; do the "Door-Truths" tag at close of each sit (Which door? Was dukkha seen? origin noticed? any glimpse of cessation? Which path factor used?).*

    - ***Day 3–4:** Add **cittānupassanā**: name the mind-state and re-center within ~20s; if vague, polish rūpa (posture, breath) first.*

    - ***Day 5–6:** Practice **C1 fallback**: notice pre-intention and relax it.*

    - ***Day 7:** Review **C3 consequence**: journal two instances where an early cut "saved a future."*

2. ***Meal-time Lab***
   *Observe one meal: for each mouthful, label **pleasant / unpleasant / neutral**, and note whether **craving** arose or was cut. Journal one clean instance.*

3. ***Hindrance "Quick Gate"***
   Within 60s, name the hindrance and apply a matching factor (investigation/energy/joy/tranquility/concentration/equanimity). Log whether it settled.

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Signs of Progress (diagnostics)

- ***Defilements weaken*** *(less stickiness at the C2 hinge).*
- ***Karmic patterns thin*** *(C1 becomes visible earlier; formations cool faster).*
- ***Wisdom grows*** *(easier classification by truths/periods).*
- ***Detachment stabilizes*** *(fewer "small births;" more equanimity).*

References (EBT & internal)

- ***EBT anchors:***
  SN 12.2 (Paṭiccasamuppāda-vibhaṅga) — feeling → craving; MN 22 (Alagaddūpama) — abandoning clinging views; SN 36 (Vedanā-saṃyutta) — feeling triad; DN 22/MN 10 — satipaṭṭhāna domains.
- ***Classical treatise:***
  Visuddhimagga*: definition of dukkha-nirodha as peace, non-arising, signless; the path as nirodha-gāminī paṭipadā.*
- ***Internal sources used in this chapter:***
  Breaking the Wheel: A Practical Handbook on Dependent Origination — ***three bridges, two truths, two roots, four periods; live-edge drills; Door-Truths tag; classroom SOPs****.*
  Full Data about DO with Cycles Diagrams — ***definitions of avijjā & truths; DO frames****.*
  (Law of Dependent Origination: 12 Links Detail with References) — ***Four Truths grounding and DO mechanics****.*

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Closing

***Sabba-vaṭṭa-dukkhakkhaya** is not an idea to admire; it is a sequence of **do-able cuts** made precisely where experience lights up: **feeling** and **mind**. Keep the two guards on duty, keep the bridges in view, and keep verifying by the **Four Truths** in real time. That is how the wheel stops—completely.*

Chapter 161 — Sabba-kilesa-vaṭṭa Dukkhakkhaya Nibbāna-Dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Complete Extinction of All Defilements and Suffering)

Content overview

*This chapter gathers the early-Buddhist map of how defilements (kilesa) fabricate suffering and how, by seeing causes clearly, the **kilesa-vaṭṭa** ends. We work across the canonical frameworks—Aggregates, Sense Bases/Elements, Four Noble Truths, Dependent Origination, and Satipaṭṭhāna—while practicing in the **Mogok** style: watch the **present flow** of experience, cut the chain exactly where it tightens, and stabilize the coolness that follows. The "finish line" here is the Arahant's **sabba-kilesa-khaya** (total destruction of defilements), i.e., asavakkhaya ñāṇa, which is synonymous with **taṇhākkhaya**, **virāga**, and **nirodha**—the Nibbāna-element realized.*

Key Pāli terms (quick box)

- ***Sabba-kilesa**: all defilements—greed (lobha), hatred (dosa), delusion (moha).*

- ***Vaṭṭa**: round/cycle; esp. three rounds: **kilesa**, **kamma**, **vipāka**. The Mogok wheel maps these precisely onto the 12 links (kilesa: avijjā/taṇhā/upādāna; kamma: saṅkhārā/bhava; vipāka: viññāṇa→vedanā and jāti→jarāmaraṇa).*

- ***Dukkhakkhaya**: extinction of suffering; the Third Noble Truth.*

- ***Nibbāna-dhātu**: the unconditioned element (asaṅkhata) realized through cessation.*

- ***Sacchikaraṇa / Pariyantaṃ**: direct realization / to the uttermost completion.*

Framework analysis

1) Five Aggregates (pañcakkhandhā)

*Kilesa operate **in** the aggregates, not behind them. Lobha/dosa/moha stain **vedanā/saññā/saṅkhārā**, misreading the flicker of rūpa and viññāṇa as "mine." Seeing aggregates as **impermanent, unsatisfactory, not-self** unhooks ownership; the same aggregates then roll on for the Arahant (until parinibbāna) without generating new heat. Early sources emphasize both the foam-like insubstantiality of rūpa (SN 22.95, "like a foam ball") and the non-self nature of all five (SN 22.59).*

***Practice lever:** translate body/story into **elements** (earth/water/fire/air) so kilesa lose their target; meet **feeling-tone** early so it doesn't become craving.*

2) Twelve Sense Bases (saḷāyatana) & 3) Eighteen Elements (dhātu)

*The six doors (eye…mind) and their objects/consciousnesses are where defilements actually arise. Defilement ≠ door; it's the **mis-handling** of **contact→feeling** that turns the wheel. Restraint (wise input policy) + attention*

*training makes the doors safe; the **18 elements** simply function—without "I-making"—when known as conditioned phenomena.*

4) Four Noble Truths (cattāri ariyasaccāni)

- ***Dukkha:** the present **effect** segment (viññāṇa→vedanā) displays the unsatisfactory ripple.*
- ***Samudaya:** the **present cause** segment (taṇhā→upādāna→bhava) is how we keep re-cooking it.*
- ***Nirodha:** remove fuel and the fire goes out (dukkhakkhaya).*
- ***Magga:** the Noble Eightfold Path trains the exact hinges (view/attention/effort/mindfulness/collectedness) so **feeling** is read as **information**, not an **instruction** to crave. Mogok pedagogy places this right at the living edge of **vedanā**.*

5) Dependent Origination (paṭiccasamuppāda)

*The Mogok wheel cleanly overlays **three vaṭṭas** on the **12 links** and highlights **three short connections**:*

- ***C1** saṅkhārā → viññāṇa (past builders seed today's "weather"),*
- ***C2** vedanā → taṇhā (the live hinge to cut),*
- ***C3** bhava → jāti (gearing up births "a somebody").*
  *Stopping **kilesa-vaṭṭa** = starving **avijjā, taṇhā, upādāna** in real time; the classroom arrow for cessation starts exactly at **C2**.*

*Foundational definition: **avijjā** is "not knowing the Four Noble Truths"—a point repeatedly anchored in SN 12.2 / SN 45.1 (and summarized in our internal 12-links reference).*

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- ***Kāyānupassanā:** element language for body; posture/pressure/temperature known without "I".*
- ***Vedanānupassanā (Mogok spotlight):** tag **pleasant / unpleasant / neutral** immediately; watch whether **craving** tries to recruit.*
- ***Cittānupassanā:** notice mind's lean (greedy/averse/deluded or not); this is the kilesa dashboard.*
- ***Dhammānupassanā:** observe the **links** and **vaṭṭa** as dhammas themselves—seeing **arising-passing** breaks the spell.*
  Practical sequences matching this emphasis are laid out across our "Breaking the Wheel" Part-I/III chapters (present-flow drills, C2-cut).

The path of progressive purification (four stages; ten fetters)

- ***Sotāpanna** → **Sakadāgāmi** → **Anāgāmi** → **Arahant**: the defilements are **systematically** thinned and then **cut at the root**; the ten fetters (saṃyojanā) finally end with **Arahantship** (māna/uddhacca/avijjā included). (On pedagogy and staging—seven purifications, bodhipakkhiyā, present-flow drills—see the practice chapters indexed in Breaking the Wheel Part-V.)*

Practical application (Mogok method, step-by-step)

A. Daily training arc — Sīla → Samādhi → Paññā

1. ***Sīla**: create low-noise conditions (precepts + "door policy").*

2. ***Samādhi**: one primary anchor (ānapāna or body elements) until the mind can **see feeling at contact**.*

3. ***Paññā**: apply the Wheel in vivo—name the **link you are in**, then do the smallest clean step that cools the **next** link.*

B. "C2-cut" micro-protocol (present-moment cessation)

- ***Locate:** "Which link right now?" (If unsure, start at **phassa/vedanā**.)*
- ***Label:** "pleasant / unpleasant / neutral."*
- ***Cool:** one gentle breath; widen 10%; add **truth phrase**: "A tone has appeared."*
- ***Decline:** don't obey the first **lean**; let taṇhā arrive **unfed** and pass.*
- ***Close:** note the **after-taste** (lighter/cleaner) to reinforce wisdom. (This is formalized in Breaking the Wheel, Chs. 21–25.)*

C. Three live "handles" (Mogok classroom language)

- ***C1** "It's weather": meet the mood without self-blame.*

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- ***C2*** *“Feeling ≠ order”: treat tone as a* ***signal****; gratitude for pleasant, compassion for unpleasant, curiosity for neutral.*

- ***C3*** *“De-gear”: if identity is gearing up, name the* ***role*** *(“the performer / the sufferer”), breathe once, and* ***don’t sign the contract****.*

Signs of progress (diagnostics)

- *Shorter half-life of greed/aversion; less “ownership” of moods.*

- *Faster recognition of* ***vedanā*** *and* ***lean****; more frequent* ***non-events*** *(dramas that never start).*

- *“Ingredients” perception of aggregates—element talk shows up spontaneously.*

- *A widening baseline of* ***pīti-passaddhi-upekkhā*** *(joy, tranquilization, equanimity) in/after practice.*

Exercises (put it in your body)

1. ***Seven-day C2 Lab***

- *Day 1–2: Ten times/day, whisper “door→feeling” (eye/ear/nose/tongue/body/mind → pleasant/unpleasant/neutral).*

- *Day 3–4: Add “lean label” (reach / resist / drift).*

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- *Day 5–6: Install one **exit ritual** (e.g., “complete,” look away, one exhale).*

- *Day 7: Journal two “non-events” that would have been tangles; note the link you cooled.*

2. ***Element body scan (15 minutes)***
   *Move head-to-toe naming earth/water/fire/air qualities; when unpleasant peaks, **widen + soften**; note how **identity** fails to land.*

3. ***Door policy drill (sense restraint as kindness)***
   *Pick one input stream (app/series/snack). Set a **time-box** before starting. At the end, say “complete,” close the door, feel the **after-taste**.*

References (EBT + internal)

- ***EBT themes embedded in our internal sources:***
  • Avijjā = not knowing the Four Truths (SN 12.2/SN 45.1 summary and citations).
  *• **Mogok Wheel**: two roots, two truths, twelve links, four periods, **three connections**; mapping of **three vaṭṭas** to the links; pedagogy for C2.*
  *• **Aggregates & three marks** with SN 22.59 / SN 22.95 anchoring (foam simile; anattalakkhaṇa).*
  *• **Practice architecture** (present-flow drills; Seven Purifications/Path integration; classroom scripts) in Breaking the Wheel: A Practical Handbook on Dependent Origination.*

***Take-home:** When **feeling is known cleanly**, **craving** rarely recruits. Starve **avijjā/taṇhā/upādāna** at the live edge, and the **kilesa-vaṭṭa** goes dark. That coolness you can notice **today** is the taste of **dukkhakkhaya**.*

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Chapter 162 — Sabba-kamma-vaṭṭa Dukkhakkhaya Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Complete Extinction of All Karmic Cycles and Suffering)

Content Overview

*This chapter clarifies what "ending the **kamma-vaṭṭa** (round of kamma)" means in Early Buddhist terms and how, in practice, an arahant's actions are **kiriya** (merely functional) and leave **no kammic residue**. We map this across the Wheel of Dependent Origination (DO), the three rounds (**vaṭṭa**), and the training in satipaṭṭhāna, with a Mogok-style focus on the live hinge **vedanā** → **taṇhā**. We also show how "no new kamma" integrates with the five aggregates, six bases, and eighteen elements, and give step-by-step practice for letting **intention (cetanā)** operate without **upādāna** (appropriation).*

EBT anchors (for study and quotation):

- ***AN 6.63** — "Cetanāhaṃ kammaṃ vadāmi" (Intention is kamma).*
- ***SN 12.2 / DN 15** — Standard presentation of DO (arising & cessation).*
- ***SN 22.59 / SN 22.95** — Aggregates as not-self / the similes that dissolve ownership.*
- ***Itivuttaka 44** — Two nibbāna elements (context for "with remainder/without remainder").*

Internal frameworks used:

- ***Three rounds:** Kilesa-vaṭṭa (avijjā, taṇhā, upādāna), **Kamma-vaṭṭa** (saṅkhārā, bhava), Vipāka-vaṭṭa (viññāṇa … vedanā; jāti–jarāmaraṇa).*

- ***Three classes of saṅkhāra (kamma):** puñña/āpuñña/āneñjā (meritorious, demeritorious, imperturbable).*

- ***Aggregates, their marks, and how they become "upādāna-khandhā" when appropriated.***

- ***Teaching canon & pedagogy for the 12-link wheel and "three connections," esp. C2 = vedanā→taṇhā.***

Key Concepts

1. ***What exactly ceases?***
   *When the **taints (āsava)** and **defilements (kilesa)** are exhausted, **kamma-vaṭṭa** ends: intentions no longer plant seeds for future becoming (**bhava**). On the Mogok wheel, this is the stoppage of the **Kamma segment** (2 links): **saṅkhārā** and **bhava**—the "builders" that normally bridge feeling → craving → clinging into "next."*

2. ***"No new kamma" ≠ "no action"***
   *An arahant still acts, speaks, and thinks, but such deeds are **kiriya** (functional), not kamma-productive. The absent ingredient is **appropriation (upādāna)** powered by **taṇhā** and **avijjā**. When those roots are gone, intention functions without leaving heat or trace (AN 6.63, read alongside the DO cessation formula).*
3. ***Classes of kamma that end***

- ***Kāya-, vacī-, mano-kamma** (body, speech, mind) — cease as **kamma-productive**; they continue only as **functional** conduits.*

- ***Puñña/āpuñña/āneñjā-abhi-saṅkhāra** (merit, demerit, imperturbable) — the trio by which beings propel the wheel to 31 planes — no longer accumulate.*

4. ***Where to work on the wheel***
   *Mogok pedagogy highlights three teaching "bridges," esp. **C2 (vedanā→taṇhā)**: meet the **tone** cleanly*

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*and craving cannot recruit you; without taṇhā there is no upādāna, without upādāna no **kamma-bhava**, thus **kamma-vaṭṭa** fades.*

Framework Analysis

A. Five Aggregates (Pañca-khandhā)

- ***Rūpa/vedanā/saññā/saṅkhārā/viññāṇa** continue as **phenomenal processes**, but no longer as **upādāna-khandhā** (aggregates-as-clung-to). Seeing them as anicca/dukkha/anattā removes the "owner" that manufactures kamma.*

B. Twelve Sense Bases (Saḷāyatana)

- *The six doors and their objects still meet; **phassa** and **vedanā** arise naturally. The difference is **no mis-reading** of vedanā; hence **no taṇhā** → **no upādāna** → **no bhava**. The bases function; **kamma-production stops**.*

C. Eighteen Elements (Dhātu)

- *Eye–form–eye-consciousness … mind–dhamma–mano-viññāṇa arise and cease rapidly. In the liberated, the **cetanā** that moves among these elements is **non-appropriative**, so **kamma** is not laid down.*

D. Four Noble Truths

- ***Dukkha:** the **Vipāka-vaṭṭa** (effects) is exactly what feels unsatisfactory when clung-to.*

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- ***Samudaya: Kilesa-vaṭṭa*** *(avijjā/taṇhā/upādāna) feeds* ***Kamma-vaṭṭa****.*

- ***Nirodha:*** *when* ***taṇhā*** *ceases, the* ***kamma engine*** *stalls; with the ending of* ***bhava****,* ***jāti*** *and* ***jarāmaraṇa*** *do not arise (DO cessation).*

- ***Magga:*** *noble path factors train the* ***C2 hinge*** *and uproot the two roots.*

E. Dependent Origination (arising ↔ cessation)

- ***Arising:*** *avijjā → saṅkhārā (kamma) … vedanā → taṇhā → upādāna →* ***(kamma-)bhava*** *→ jāti → jarāmaraṇa.*

- ***Cessation:*** *with* ***avijjā-nirodha*** *saṅkhāra-nirodha; with* ***taṇhā-nirodha*** *upādāna-nirodha; then* ***bhava-nirodha*** *…* ***jāti-nirodha*** *…* ***jarāmaraṇa-nirodha****. The* ***kamma-vaṭṭa*** *collapses at* ***saṅkhārā/bhava****.*

F. Four Foundations of Mindfulness (Satipaṭṭhāna)

- ***Kāyānupassanā:*** *element-language for body keeps rūpa impersonal, cutting identity-glue.*

- ***Vedanānupassanā:*** *label* ***pleasant/unpleasant/neutral*** *early and stay with the tone without leaning—****the Mogok keystone****.*

- ***Cittānupassanā:*** *notice* ***cetanā*** *as event (“intending, intending”)—seeing* ***kamma*** *as a bare function.*

- ***Dhammānupassanā:*** *track DO links and the* ***three rounds*** *in real time; spot C2 and refuse upādāna.*

Practical Application (Mogok-style, seat or walk)

1. ***Two-minute "hinge" drill (vedanā→taṇhā)***

- *Establish a light anchor (breath or feet).*
- *Each time a contact stands out, **name the tone**: "pleasant / unpleasant / neutral."*
- ***Stay 3 breaths** with tone only; feel the impulse to lean; **relax face/jaw/abdomen**.*
- *Whisper the safeguard: "**Information, not instruction.**" Most impulses cool right here. (C2 is disarmed.)*

2. ***Cetanā lab (seeing "kamma" live)***

- *When an intention forms, note **"intending"** before movement.*
- *Ask: "Is upādāna present?" If yes, soften the chest/hand; act **cleanly** anyway.*
- *After acting, check **after-taste**: clean (cool) vs muddy (heated). Recalibrate.*

3. ***Door policy + exit rituals (preventive kamma hygiene)***

- *Time-box high-valence doors (screen, sweets, praise).*
- *Use an **exit cue** ("complete") whenever a session ends; feel the last exhale. This stops **becoming** from spinning a "next."*

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4. ***Walking mantra (four lines, one step per line)***

- *"Seeing **tone**" → "No craving" → "No clinging" → "Action **clean**."*
- *Let the feet teach the sequence. Repeat 10 minutes.*

Detailed Explanation (tying the models together)

*On the **Mogok wheel**, **Kamma-vaṭṭa** is visually isolated at **saṅkhārā** and **bhava**. Its **fuel** is always **C2** (tone hijacked into craving). Train at the hinge and the **builders** have nothing to build with. Then, even when choice and movement occur, they're **kiriya**—functional events within aggregates/bases/elements, not **kamma** that bends the future. This is why an arahant's day looks ordinary yet leaves **no tracks**: the **owner** is gone; processes remain. The **present-flow DO** (door → phassa → vedanā) is unchanged, but the **present-cause** segment (**taṇhā, upādāna, bhava**) is quieted; thus **future-effect** (**jāti, jarāmaraṇa**) is not "born" again and again in that stream.*

Exercises

1. ***Seven-day "No-Residue" plan***

- ***D1:** Memorize the three rounds; circle **saṅkhārā & bhava** as the **kamma** pair.*
- ***D2:** 20× **tone labels** (pleasant/unpleasant/neutral) in daily life.*
- ***D3:** 10× **cetanā notes** ("intending" before action).*

- ***D4:*** *Install one* ***door policy*** *(time-box + exit cue).*
- ***D5:*** *Translate a body complaint into* ***elements*** *for 10 minutes.*
- ***D6:*** *Teach a friend* ***C2*** *in 60 seconds (feeling as* ***information****).*
- ***D7:*** *Journal: “Which link did I cool this week? What was the after-taste?”*

2. ***Three-door clean-act drill***

- *Choose one body act, one speech act, one thought act.*
- *Before each: “intending” → act → “complete.”*
- *Check after-taste. If heated, find where* ***upādāna*** *crept in.*

References (EBT & Internal)

Primary EBT

- ***AN 6.63****: Nibbedhika Sutta—“Intention is kamma.”*
- ***SN 12.2 / DN 15****: Dependent Origination (arising & cessation).*
- ***SN 22.59 / SN 22.95****: Aggregates as not-self; similes for de-appropriation.*

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- ***Itivuttaka 44****: Two nibbāna elements (for context on “with/without remainder”).*

Internal PDFs (used for mapping & pedagogy)

- ***Full Data about DO with cycles diagrams.pdf*** *— Clean mapping of* ***three vaṭṭas****; four quadrants; three connections; pedagogy for the 12-link wheel.*
- ***law of dependent origination 12 links detail with references (1).pdf*** *—* ***Three classes of saṅkhāra****, 31 planes, causal placements of kamma across the wheel.*
- ***The-Five-Aggregates-Pañcakkhandha-in-Buddhist-Philosophy.pdf*** *— Practical treatment of aggregates with tilakkhaṇa and upādāna-khandhā shift.*
- ***Breaking the Wheel — A Practical Handbook on DO (excerpts)*** *— Memory rules for “two roots, two truths, three connections,” with practice prompts at* ***C2****.*

Take-home

Ending kamma-vaṭṭa *is not the end of movement; it’s the end of* ***owning*** *it. Train at* ***C2*** *so feeling becomes* ***information****, not* ***instruction****. Then* ***saṅkhārā*** *and* ***bhava*** *fall silent as* ***kamma****, and actions leave* ***no tracks****—cool, sufficient, done.*

Chapter 163 — Sabba-vipāka-vaṭṭa Dukkhakkhaya Nibbāna-dhātu Sacchikaraṇa Pariyantaṃ

(Realization of the Complete Extinction of All Karmic Results and Suffering)

Content Overview

This chapter clarifies what it means—doctrinally and practically—for the "round of results" (*vipāka-vaṭṭa*) to be fully ended. In the Mogok reading of Dependent Origination (DO), *vipāka-vaṭṭa* encompasses the five present-effect links (viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā) and, as future effect, *jāti* and *jarāmaraṇa*. These belong to *dukkha-sacca*—they are to be **known**; while the causal rounds (kilesa + kamma) belong to *samudaya-sacca*—to be **abandoned**. "Complete extinction" (*pariyanta*) is realized with **Anupādisesa-nibbāna** (no aggregates remain), while in **Sa-upādisesa-nibbāna** (living arahant) old results may still appear, but they no longer recruit fresh causes. Practice therefore targets the live junction *vedanā → taṇhā* (C2) so that results no longer spin up new making.

Key Concepts (tight definitions)

- **Vipāka-vaṭṭa (round of results):** Present-effect links 3–7 (**viññāṇa … vedanā**) and future effects (**jāti, jarāmaraṇa**).

- **Four periods (house canon):** ① Past Cause; ② Present Effect (vipāka 3–7); ③ Present Cause (taṇhā, upādāna, bhava); ④ Future Effect (jāti, jarāmaraṇa).

- **Three rounds:** *Kilesa* (avijjā, taṇhā, upādāna) + *Kamma* (saṅkhāra, bhava) cause; *Vipāka* shows as effect; kilesa is the most fundamental round.

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- **Three connections (C-bridges):** C1 saṅkhāra→viññāṇa; **C2 vedanā→taṇhā** (primary cut); C3 bhava→jāti.

- **Function rule:** “As condition = provides necessary help” (idappaccayatā) — no self-maker.

Detailed Framework Analysis

1) Five Aggregates (*Pañcakkhandhā*)

Where results live: Consciousness and feeling are explicitly in the vipāka set; all five aggregates may be present as the *experienced* burden of dukkha. The training task at results is **to know** them as dukkha without “I-making”. The classical “three full understandings” (ñāta-, tīraṇa-, pahāna-pariññā) map our method: know the aggregate, investigate its marks, abandon the upsurge of kilesa. *Visuddhimagga* frames this succinctly: “causing cessation, he abandons originating; abandoning he realizes cessation”.

Implication for extinction: When *vipāka-vaṭṭa* ends, there is no further arising of the aggregate-stream as result; in the ultimate completion (Anupādisesa), all aggregates cease.

2) Twelve Sense Bases (*Saḷāyatanāni*)

Present-flow: DO’s door-to-feeling path (eye → form → consciousness → contact → feeling) shows *vipāka* at ② Present Effect. Training begins at the **contact-feeling** interface to prevent the C2 jump into craving.

3) Eighteen Elements (*Aṭṭhārasa Dhātuyo*)

In present experience, each sense triad (eye–form–eye-consciousness, etc.) manifests as **resultant** experience (②). Teachers align bases and elements to DO so that students feel “this is result only”—a *dukkha-task*—and do not smuggle in a doer.

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4) Four Noble Truths (*Cattāri Ariyasaccāni*)

- **Dukkha to be known:** the whole ② + ④ arc (viññāṇa…vedanā; jāti–jarāmaraṇa).
- **Samudaya to be abandoned:** ① + ③ (avijjā, saṅkhāra; taṇhā, upādāna, bhava) with **C2 as live lever**.
- **Nirodha to be realized; Magga to be developed:** per Vism., the contemplations culminate in abandoning origination and realizing cessation.

5) Dependent Origination (*Paṭiccasamuppāda*)

Exact memberships and overlays (time bands, truths ring, vaṭṭa wedges) are canonical in our project: ② is all *vipāka* (3–7), ③ is present cause (8–10), ④ future vipāka (11–12). The **three connections** summarize the live edges of intervention, especially **C2**. The “three rounds and twenty modes (5×4)” give the audit grid: *Vipāka* sits at Present Effect and Future Effect.

6) Four Foundations of Mindfulness (*Satipaṭṭhāna*)

- **Body:** feel door-sensations as elements (hard/soft, warm/cool, movement…) to mark “result only.”
- **Feeling:** discern pleasant/unpleasant/neutral tone at the instant of contact (②); hold it plainly—**don’t tilt into C2**.
- **Mind:** see moods/intentions as conditioned ripplings over result; name the mind’s lean without endorsing it.
- **Dhammas:** read each link’s **duty**: “Know ②; abandon ③; prevent C3”.

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Practical Application (Mogok method, step-by-step)

Seated (20–30 min): present-flow cut at C2

1. **Set & frame:** “Today I train in ② → ③. My job at ② is to *know*.”

2. **Dooring:** Choose a door (touch/breath most stable). Track: door → contact → **feeling** (note: “pressure… contact… pleasant/neutral”).

3. **Two-breath window:** the house micro-drill—stay with bare tone for two breaths before any story.

4. **Name the edge:** when sweetness/annoyance starts, label “leaning”—then relax the grasp; let tone fade. **This is cutting C2**.

5. **Review by truths:** silently mark: “Known (②). Not feeding (③).”

6. **Pariññā triad:** close by recapping the round—ñāta (what was known), tīraṇa (how it behaved: impermanent, unsatisfactory, not-self), pahāna (what was let go).

Walking (10–15 min loops)

- Pace naturally. At each **step-contact**, find the raw **feeling**. Keep labels tiny (“touch… neutral”) so results don’t recruit kilesa. If craving for speed/pleasantness appears, notice the **urge** and soften—prevent ③.

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Daily life cue (micro-practice)

- Use phone buzz / taste / heat as **result flags**. Whisper "②—know" and give yourself the two-breath window.

Doctrinal Nuance: "Complete extinction of all results"

- **In life (Sa-upādisesa):** resultants may still arise from past kamma, but **results cannot themselves generate further results**—they only show; the loop spins on when results provoke fresh kilesa/kamma. Our whole method is to **stop that recruitment** at C2
- **At parinibbāna (Anupādisesa):** with the aggregates' cessation, **vipāka-vaṭṭa ends utterly**—no further viññāṇa…vedanā, no *jāti/jarāmaraṇa*.

- **Visuddhimagga's arc:** the contemplations move from knowing → investigating → abandoning; "causing cessation, he abandons originating; abandoning he realizes cessation".

Teacher tip (diagram hygiene): Keep **vaṭṭa** as wedge fills and **time/truths** as rings—**do not stack overlays** on one slide.

Exercises (diagnostic + development)

1. **5×4 Audit Journal (7 days).**
   Each day, log three episodes. For each, place it on the **Twenty Modes grid**: "② vipāka?" "③ cause?" Name the **round** and the **duty** (know/abandon).

2. **C2 Reps (micro-drill).**
   Ten times/day, catch feeling at the door and hold the **two-breath** window; record whether the tilt into

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craving occurred or not.

3. **Function Prompts.**
   Under links, whisper the function prompts to stay canonical: “Contact → Feeling: **feels the blow**; Feeling → Craving: **lusts after the pleasant**”.

4. **Elements sweep (10 min).**
   Classify body sensations into **six elements** to de-personalize result (“result only”) before C2 engages.

Signs of Progress (interpreting reports)

- **Less identity around results** (“pressure is just pressure”), **more equanimity** at ②, steadier **wisdom-notes** (“know/abandon”), and a calmer baseline peace—exactly the maturation you listed.

References (EBT anchors + project/internal sources)

EBT (for teacher margin): SN 12.1–2 (links & “as condition” formula), SN 22.23 (Pariññā), MN 148 (*Chachakka* present-flow), SN 36 (feelings).
Project/Internal (cite lines):

- *Full Data about DO with cycles diagrams* — three rounds; present-effect/future-effect placements; connections.

- *Breaking the Wheel (IMR)* — vaṭṭa membership; four periods; truths ring; C-bridges; practice hooks; “Know ②, abandon ③, prevent C3.”

- *Visuddhimagga (2011 ed.)* — function-based DO reading; contemplations leading to cessation

- *Function micro-prompts* for each link (keep students anchored in text)

Closing

Practically, “extinction of all results” is trained **now** by knowing ② without feeding ③, and doctrinally is **completed** with the final cessation of aggregates. Keep your mantra close: **“Know ②; abandon ③; prevent C3.”**

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Glossary (Core A–Z)

Abandonment (pahāna) — Letting go/ending of unwholesome states or causes (esp. *taṇhā, upādāna*). *See:* Four Noble Truths (origin → cessation).

Absorption (jhāna) — Deep, unified attention with specific factors; used to steady insight but not a substitute for it.

Adaptation knowledge (anuloma-ñāṇa) — Insight that "fits with" the supramundane path immediately before *gotrabhū*.

Aggregates (pañcakkhandhā) — Five groups: *rūpa, vedanā, saññā, saṅkhāra, viññāṇa*.

Aids to Awakening (bojjhaṅgā) — Seven factors: mindfulness, investigation, energy, rapture, tranquility, concentration, equanimity.

Aim (attha) — Practical purpose/benefit of a Dhamma instruction.

Anattā — Not-self; absence of a permanent, independent owner of phenomena.

Aniccā (anicca) — Impermanence; instability of all conditioned phenomena.

Animitta — "Signless"; Nibbāna seen as free from marks/features.

Anuloma — "Conformity/Adaptation"; see **Adaptation knowledge**.

Anupādisesa Nibbāna-dhātu — Nibbāna element "without remainder": final cessation at an arahant's passing.

Ārammaṇa — Object (of consciousness).

Āsava — "Taints/effluents": sensuality, becoming, views, ignorance; exhausted at arahantship.

Asekha — "Beyond training"; an arahant who has completed the path.

Attention (manasikāra) — Turning the mind toward an object; wise attention (*yoniso manasikāra*) drives the path.

Bhava — Becoming/existence; link #10 in Dependent Origination; momentum toward birth.

Bhaṅga-ñāṇa — Insight into dissolution; seeing endings swiftly.

Bhikkhu/Bhikkhunī — Fully ordained monk/nun.

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Bojjhaṅga — See **Aids to Awakening**.
Brahmavihāra — Four immeasurables: loving-kindness, compassion, appreciative joy, equanimity.

Cetasika — Mental factors that arise with consciousness.
Cetovimutti — "Liberation of mind" (often via concentration); paired with *paññāvimutti*.
Citta — Mind/heart; a moment of consciousness.
Contact (phassa) — Sense base + object + consciousness meeting (link #6); gives rise to feeling.
Craving (taṇhā) — Thirst; three types: sensual, becoming, non-becoming; link #8.

Defilements (kilesā) — Root trio: greed, hatred, delusion; many derivatives (conceit, envy, etc.).
Dependent Origination (paṭiccasamuppāda) — Conditional arising/cessation across twelve links; trained here at the hinge *vedanā→taṇhā*.
Desireless (appaṇihita) — Nibbāna as free from any leaning/aiming.
Detachment (virāga) — Fading of passion; often paired with cessation (*nirodha*).
Diṭṭhi — View; wrong/right (*micchā/sammā*).
Dosa — Aversion/ill-will.
Dukkha — Unsatisfactoriness; stress inherent in conditioned phenomena.
Dukkhasacca — The First Noble Truth: suffering is to be fully understood.

Eightfold Path (ariya-aṭṭhaṅgika-magga) — Right view, intention, speech, action, livelihood, effort, mindfulness, concentration.
Equanimity (upekkhā) — Balance toward experience; at high insight: *saṅkhārupekkhā-ñāṇa*.
Empirical verification — Seeing conditionality directly, not by belief.

Fetters (saṃyojanāni) — Ten bonds tying beings to saṃsāra; first three end at stream-entry.
Feeling (vedanā) — Pleasant, painful, neutral; hinge to craving when untrained.
Four Noble Truths (cattāri ariyasaccāni) — Dukkha, origin, cessation, path — each with its task (to know, abandon, realize, develop).
Foundations of Mindfulness (satipaṭṭhāna) — Body, feelings, mind, dhammas; method for clear seeing.

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Gati — Destiny or habitual track; shaped by kamma.
Gotrabhū-ñāṇa — “Change of lineage”; last mundane insight before supramundane path.

Hindrances (nīvaraṇāni) — Sensual desire, ill-will, sloth-torpor, restlessness-remorse, doubt.

Idappaccayatā — “This/that conditionality”: when this is, that is; the grammar of causality.
Ignorance (avijjā) — Not seeing the Four Noble Truths; link #1.
Insight knowledges (vipassanā-ñāṇāni) — Sixteen stages from *nāma-rūpa-pariccheda* to *phala-ñāṇa*.
Islands of safety — Reliable refuges: Buddha, Dhamma, Saṅgha; and present-moment lawful seeing.

Jhāna — See **Absorption**.

Kalyāṇamitta — Spiritual friend/teacher; essential for steady practice.
Kamma — Volitional action of body, speech, mind; seeds results (*vipāka*).
Kamma-vaṭṭa — “Action cycle”; one of the three cycles (with defilements and results).
Kāya — Body; also “group.”
Khandha — See **Aggregates**.
Kilesa-vaṭṭa — “Defilement cycle”; craving/aversion/delusion perpetuating more kamma.
Kusala — Wholesome/skillful.

Ledger (practice) — The four-line daily note used in this manual: understood → abandoned → cessation → developed.
Liberation (vimutti) — Freedom from defilements and suffering; fruition (*phala*) knowledge tastes this.
Lineage-crossing — See **Gotrabhū-ñāṇa**.

Magga (Path) — The Fourth Noble Truth; also the supramundane moment cutting fetters.
Magga-ñāṇa — Path knowledge; direct penetration ending specific fetters.
Mettā — Loving-kindness; first of the brahmavihāras.
Micchā — Wrong (view, intention, etc.); opposite of *sammā*.

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Mindfulness (sati) — Remembering to recognize/observe phenomena lawfully.
Muñcitukamyatā-ñāṇa — "Desire for deliverance" insight knowledge.

Nāma-rūpa — Mentality-materiality; link #4; also first insight delimiting mind-and-matter.
Nibbāna — Unconditioned; cessation of greed, hatred, delusion; supreme peace.
Nirodha — Cessation; Third Noble Truth; also cessation aspect of Nibbāna.
Noble disciple (ariya-sāvaka) — One who has attained any of the four paths/fruits.
Nīvaraṇa — See **Hindrances**.

Objects (ārammaṇa) — See **Ārammaṇa**.
Ogha — Floods: sensuality, becoming, views, ignorance.

Paccavekkhaṇa-ñāṇa — Reviewing knowledge after path/fruit.
Paccaya — Condition; support for arising.
Paṭisandhi — Re-linking consciousness at conception (doctrinal usage).
Paṭisandhi-cutting — Cessation of rebirth-linking at arahantship (no future birth).
Paṭiccasamuppāda — See **Dependent Origination**.
Paṭipadā-ñāṇadassana-visuddhi — Purification by knowledge & vision of the way; diagnosing right practice.
Paññā — Wisdom; seeing conditions and three characteristics; cuts delusion.
Paññāvimutti — Liberation by wisdom; paired with *cetovimutti*.
Paramattha — Ultimate/existentially real dhammas (as opposed to conventional terms).
Parinibbāna — Final Nibbāna at an arahant's death.
Phala-ñāṇa — Fruition knowledge; enjoyment of the path's result.
Phassa — See **Contact**.
Practice brief — The one-page field instruction in each chapter (this manual's format).
Present-flow method — Training primarily at *phassa→vedanā→taṇhā* in real time.

Purifications (visuddhi) — Seven stages from virtue to knowledge & vision.
Putthujjana — Worldling; one before stream-entry.

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Reviewing (paccavekkhaṇa) — Post-path assessment (defilements abandoned, defilements remaining, etc.).
Right Effort (sammā-vāyāma) — Four right efforts to prevent, abandon, cultivate, and maintain.
Right View (sammā-diṭṭhi) — Understanding the Four Noble Truths and conditionality.
Rounds (vaṭṭa) — The three cycles: defilements, kamma, results.

Sacca — Truth; the four are dukkha, its origin, its cessation, its path.
Sa-upādisesa Nibbāna-dhātu — Nibbāna "with remainder": living arahantship; defilements extinct, aggregates continue.
Sakadāgāmi — Once-returner; weakens sensual desire and ill-will.
Saḷāyatana — Six sense bases (eye, ear, nose, tongue, body, mind); link #5.
Saṅkhāra — Fabrications/formations; link #2; also aggregate of volition & associated factors.
Saṅkhāra-upekkhā-ñāṇa — Equanimity about formations; mature, even insight.
Sankhata — Conditioned; opposite of *asaṅkhata* (unconditioned).
Sati — See **Mindfulness**.
Satipaṭṭhāna — See **Foundations of Mindfulness**.
Sāvaka — Disciple (noble if attained).
Sīla — Ethical discipline; foundation for stable mind and clear seeing.
Sīlabbata-parāmāsa — Clinging to rites/observances; fetter cut at stream-entry.
Sotāpanna — Stream-enterer; eliminates identity view, doubt, and rites-clinging.
Sotāpatti-magga/phala — Path/fruit of stream-entry.
Sukha — Pleasantness; joy or ease (conditioned).
Suññatā — Emptiness; Nibbāna seen as void of self and fabrications.

Taṇhā — See **Craving**.
Teacher/trainer notes — Brief cautions & pacing tips appended to each chapter.
Theravāda — "Teaching of the Elders"; Pāli Canon-based tradition emphasized here.
Three Characteristics (tilakkhaṇa) — Impermanence, suffering, not-self.
Three Connections — Standard cross-links emphasized in this project: (1) *saṅkhāra→viññāṇa*, (2)

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vedanā→taṇhā, (3) *bhava→jāti*.
Three Trainings (tisikkhā) — *Sīla, samādhi, paññā*.
Taints (āsava) — See **Āsava**.

Uddhacca — Restlessness; a fetter removed at arahantship.
Udayabbaya-ñāṇa — Knowledge of rise & fall; clarity and joy often strong here.
Upekkhā — See **Equanimity**.
Upādāna — Clinging; four types (sensuality, views, rites/observances, self-doctrine); link #9.

Vaṭṭa — See **Rounds**.
Vedanā — See **Feeling**.
Vedanā→Taṇhā (hinge) — The live turning-point trained throughout this manual.
Vibhava-taṇhā — Craving for non-existence/annihilation.
Vijjā — True knowledge; opposite of ignorance.
Viññāṇa — Consciousness; link #3; also an aggregate.
Vipāka — Result of kamma; "fruit."
Vipassanā — Insight meditation/seeing; investigates three characteristics.
Vipassanūpakkilesa — Ten "defilements of insight" (light, rapture, etc.) that can mislead if clung to.
Virāga — Fading of passion; often paired with *nirodha*.
Vism. (Visuddhimagga) — "Path of Purification"; classic manual organizing the purifications/knowledges.

Yathā-bhūta-ñāṇadassana — Knowledge & vision of things "as they have come to be."

Canonical Abbreviations (used throughout)

DN Dīgha Nikāya · **MN** Majjhima Nikāya · **SN** Saṃyutta Nikāya · **AN** Aṅguttara Nikāya · **Iti** Itivuttaka · **Khp** Khuddakapāṭha · **Dhp** Dhammapada · **Vism.** Visuddhimagga

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House Terms (this manual)

Drill–Cue–Check — The practice triad at each chapter's end.
Daily Ledger — Four lines: understood → abandoned → cessation → developed.
Present-flow — Training primarily where contact/feeling tip into craving.
Series Map — The four-volume arc + the technical companion (*Breaking the Wheel*).

The Author Published Books
(All Books can download at https://www.amazon.com and https://www.academia.edu)

1. The 75 Sekhiyas 5th Part Kabaḷa · November 21, 2024 · B0DNRBBPB9

2. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNN314HB

3. **Custodians of the Buddha's Sacred Relics Vol-1** · January 16, 2025 · B0DT6C12R

4. **The Relic Wars: Faith, Deception, and the Fight for Truth** · February 17, 2025 · B0DDXYQ6Z6

5. The 2 Aniyata Rules of the Pātimokkha · November 25, 2024 · B0DNZKGPHZ

6. Teacher Manual Hand Book Introduction · November 5, 2024 · B0DM2Q1J65

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7. The 92 Pācittiyas sahadhammika · November 20, 2024 · B0DNMVW6XS1

8. The 92 Pācittiyas 5th part Acelaka · November 20, 2024 · B0DNMVM1CZ

9. The 92 Pācittiyas Surāpāna: MONASTIKA · November 20, 2024 · B0DNMY7HWD

10. Other Faults (Out of Pātimokkha) Third Part · November 22, 2024 · B0DNTM2T96

11. The 7 Adhikaraṇasamatha Methods: Commentary · November 22, 2024 · B0DNTMYV6M

12. The 75 Sekhiyas 1st part, Parimaṇḍa · November 20, 2024 · B0DNMVRTLY

13. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNRBWM1N

14. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNDRD5KM6

15. The 4 Pārājikas the 227 Rules of Pātimokkha · November 20, 2024 · B0DNMVJSF4

16. Musāvāda the 1st part of The 92 Pācittiyas · November 20, 2024 · B0DNMWQCP3

17. The 92 Pācittiyas 3rd part Ovāda: MONASTIKA · November 20, 2024 · B0DNMVHWJ1

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18. The 30 Nissaggiya Rules: MONASTIC DHAMMA · November 16, 2024 · B0DNBHLFGG

19. The 4 Pāṭidesanīyas: MONASTIC DHAMMA · November 20, 2024 · B0DNMXHQ7X

20. Bhūtāgāma 2nd part of the 92 Pācittiyas · November 20, 2024 · B0DNMVX8HN

21. Paṭiccasamuppāda (Law of Dependent Origination) · August 22, 2024 · B0DDXYTFD7

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24. The 13 Saṃghādisesas: Monastic Dhamma · November 20, 2024 · B0DNMXQPKG

25. The 92 Pācittiyas 4th part Āvasatha: MONASTIKA · November 20, 2024 · B0DNMTVGL3

26. The 92 Pācittiyas Sappāṇaka: MONASTIKA · November 20, 2024 · B0DNMW8DZ0

27. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV

28. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8

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29. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ

30. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN

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50. The 30 Nissaggiya Rules (Assessment) · November 25, 2024 · B0DNYHPJ66

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51. The 92 Pācittiyas (2nd Part - Bhūta) · November 25, 2024 · B0DNYX6SDT

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56. ***Breaking the Wheel: A Practical Handbook on Dependent Origination****.* August 25, 2025. B0FNRNQKYB

57. **Breaking Samudaya Ñāṇa: Cutting Craving's Root,Sep 03,2025 . B0FPRKNM4Y**

58. **SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering,Sep.04, 2025. B0FPQGC93L**

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